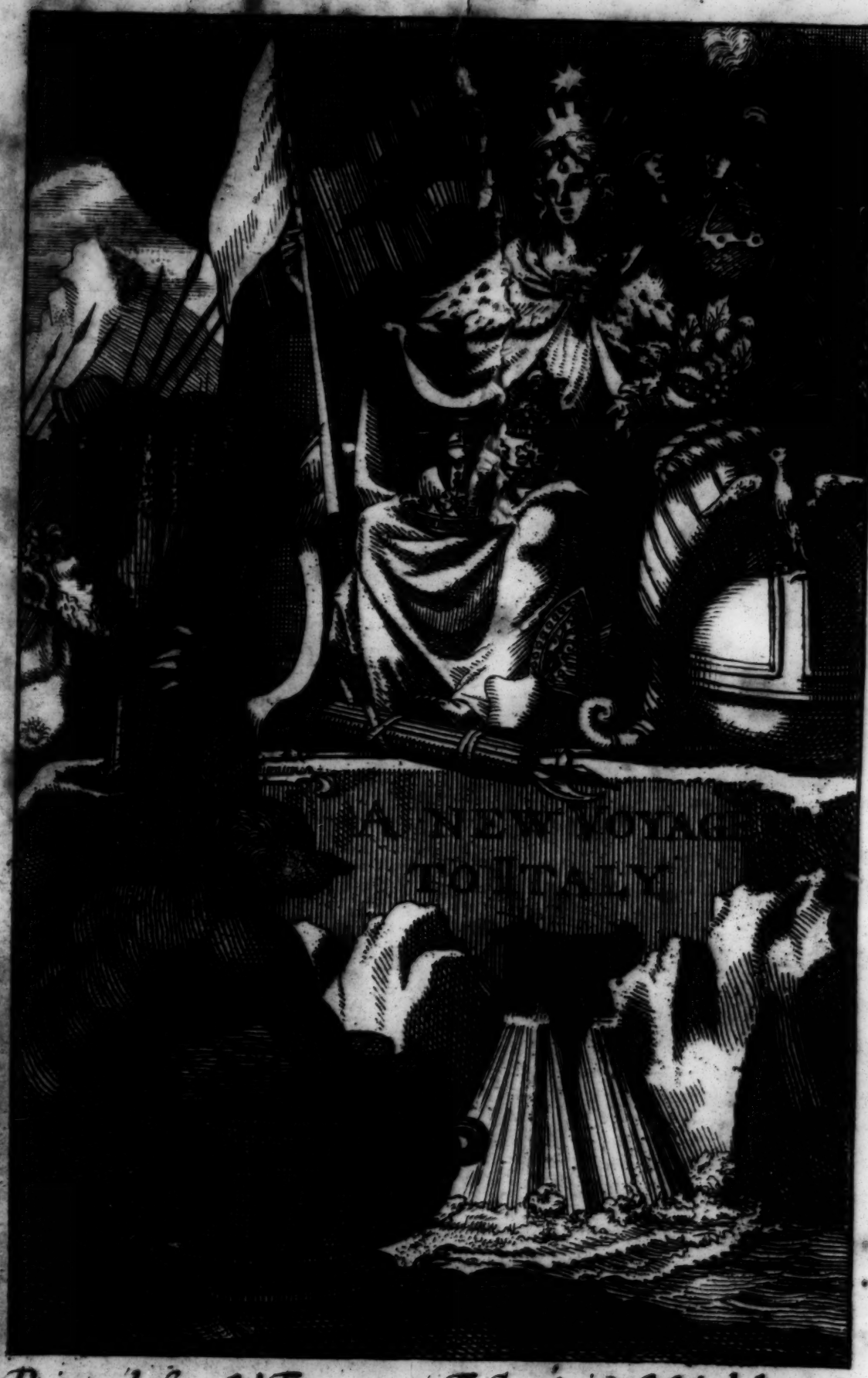

Printed for W. Freeman, T. Goodwin, J. Walthoe, M. Wotton, B. Took, R. Bonwick, J. Nicholson, S. Manship, R. Parker, and R. Smith.

18 N a

K. Milson [M.]

A

NEW VOYAGE TO ITALY.

WITH

Curious OBSERVATIONS *on ſeveral Other Countries; As,*

GERMANY; SWITZERLAND; SAVOY; GENEVA; FLANDERS; *and* HOLLAND.

Together,

With Uſeful INSTRUCTIONS for thoſe who ſhall Travel thither.

In Four VOLUMES.

The Fourth Edition, with large Additions throughout the Whole, and adorn'd with ſeveral new Figures.

VOL. I. PART I.

Dicitur & noſtros cantare Britannia Verſus.

(Martial. L. xi. Epigr. 4.)

LONDON,

Printed for *R. Bonwicke, Ja. Tonſon, W. Freeman, Tim. Goodwin, J. Walthoe, M. Wotton, S. Manſhip, B. Tooke, J. Nicholſon, R. Parker,* and *R. Smith.* 1714.

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Jos: Banks

TO

The Right Honourable

CHARLES,

EARL of ARRAN;

VISCOUNT TULLO;

BARON of WESTON;

AND OF CLAGHERNAN:

CAPTAIN

Of a Troop of the Guards:

LIEUTENANT-GENERAL

In the Armies of

HER MAJESTY.

&c. &c.

MY LORD,

SINCE You did not disdain favourably to receive these Memoirs notwithstanding their Imperfections, the first Time I had the Honour of presenting them to

YOUR LORDSHIP, I have Reaſon now to hope that after their having the Advantage of gaining ſome Approbation from the Publick, and their being augmented by a conſiderable Number of Obſervations, You will Vouchſafe to let me publiſh them again under Your ILLUSTRIOUS NAME. I ſay under Your Name, MY LORD, and not under your Auſpicies, according to the uſual Language, and improper Notion of the Greateſt Part of thoſe that write Dedications: For it is certainly in Vain, and even Wrongfully, that they took the Cuſtom in theſe Sorts of Epiſtles, to demand Protection for their Books, of the Greateſt Lords to whom they Dedicate 'em. When theſe Books are worthy of Eſteem, they have no Occaſion of being Protected; and

if

if they do not deſerve it, not all the Potentates of the World wou'd be Able to ſecure them from that Contempt which is their merited Portion.

YOUR LORDSHIP will alſo ſee that I have not conformed my ſelf to another Practice which is no leſs univerſal among the Writers of this Age, to overload thoſe with Elogies, to whom they Addreſs their Works; not conſidering that the more thoſe Perſons deſerve Praiſes, the leſs they take Pleaſure in receiving them. And it is indeed a Sort of Offence, to thoſe we wou'd honour, to diſplay their Vertues before their own Eyes. For this Reaſon, MY LORD, I muſt not enter now into that vaſt Field which lies open before me, by following the common Method. I ſhall ſeek, and

Zealouſly embrace at any other Time, the Opportunity of doing Juſtice to all the excellent Qualifications which I have ſo often obſerved in You, from Your very Youth, (the Conduct of which Your moſt Illuſtrious Grand-Father the DUKE of ORMOND was pleaſed to commit to my Care;) but I am too particularly acquainted with the extraordinary modeſt Diſpoſition of Your Mind, to tire You with any ſort of Encomiums. I ſhou'd be afraid that my Book wou'd meet with the ſame Diſgrace that that did, which a * Great Prince wou'd never ſuffer it to be placed in his Library which was open to all the Learned, becauſe, as he ſaid, (tho', perhaps with too ſcrupulous a Delicacy,) that Decency wou'd not allow him to extoll himſelf, by

* Saint *Louis.*

by thus expoſing his own Praiſes, in a Book whoſe Dedication was ſo full of 'em.

I will add Nothing, MY LORD, to what my Pen has already noted concerning Your moſt High Birth: all the World ſufficiently knows it. Neither will I inſiſt upon the Glory that YOUR LORDSHIP has acquired by Your Valour, during theſe laſt Long Wars; following by ſuch a Conduct the Foot-ſteps of Your NOBLE ANCESTORS. But, MY LORD, if I forbear mentioning thoſe Things, for fear of diſpleaſing You, give me Leave, I humbly intreat YOUR LORDSHIP, to ſay that it wou'd be an extreme Satisfaction to me, to be Able to expreſs my Gratitude, for all the Favours Your Goodneſs has ſo many Times ſhew'd me; and how

great a Part I always take in every Thing that concerns your Perſon; there being Nothing ſo pleaſing to me, as to ſee YOUR LORDSHIP injoying more and more Content, and Happineſs. I ſhall be as long as I live with a moſt profound Reſpect,

MY LORD,

YOUR LORDSHIP's

Moſt Humble, and,

moſt Obedient Servant,

MAXIMILIAN MISSON.

TO

TO THE READER.

JOSEPH PAMELIUS, *an Ingenious Man, has compoſed ſome Dialogues, in one of which he declaims mightily againſt* * *Prefaces in general; but particularly againſt thoſe who make 'em. He complains among other Things, of certain Writers that ſpend their Lives in compoſing unprofitable Books, not to ſay* fooliſh ones, *and make a ſhew of thoſe Trifles in their Prefaces, with as grave an Air, as if they were treating of the moſt important Matters in the World. He cannot bear, for Example, the Treatiſes of* Muſonius, *and* Laurentius, De Meretricibus Veterum. Favorinus *and* Manaplius *are inſupportable to him, when they bethink themſelves to make an Encomium on a* Quartan Ague. *He laughs at* Allatius, *the Modern* † Appion, *for tormenting himſelf to find out* Homer's *Country*, &c. *And* the

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* Præfationes inutilia tibi videntur pondera: Mirum equidem, cùm eas nuſquam ponderes, neq; perpendas. Vanæ ſunt, fateor, Cæcis, & Surdis. (*Lud. Albinus: De libris Scribendis.*)

That is to ſay; *Prefaces are uſeleſs to thoſe only who never read 'em; and are reſolv'd to ſtand faſt in their Reproaches and Prejudices. It is in vain to ſpeak to the Deaf, or write to the Blind.*

† Pliny *reports, that the Grammarian* Appion *call'd up the Infernal Powers, to know which was the Place of* Homer's *Birth* (Lib. 2. C. 30)

Prefaces

Prefaces of theſe Sorts of Authors are, *in his Opinion, more ridiculous than the Treatiſes themſelves, becauſe they ſhew that they have employ'd* a great deal of Time with Deliberation, to think on thoſe Things that were not worth their Attention; and which could not be made tolerable by thoſe that produced 'em, but by excuſing themſelves, on Account of a ſudden Whim, in ſome unexpected Occaſion.

Tho' the Authors that have ſpent ſome Part of their Leiſure, on theſe Recreations of Literature, do not deſerve that ſevere Cenſure, we muſt confeſs that it is grounded upon ſome Reaſon. One might hearken to that Critick, if his contradicting Humour, did not make him place in the Rank of deſpicable Books, ſeveral Works which are very agreeable, and very uſeful; as among others, are thoſe Hiſtorical Relations, *which are publiſh'd under the Title of* VOYAGES. *'Tis in vain for him to ſay, that* all theſe Books are filled with Fables; and that we ſhall not find one in a Thouſand of 'em, that is approved of by the Nations whoſe Countries and Manners are ſo deſcribed, for want of Travellers not having a ſufficient Knowledge of both; and becauſe that they are alſo often willing to diſguiſe Things. *Every one ſees the Anſwers, that may be made to theſe Reflections, which, if they were juſt, would be deſtructive of all Works imaginable; ſince Nothing can be perfect. He that travels to ſee the World; to conſider the different Objects in it; to repreſent, or draw to the Life, thoſe which he has made a*

good

good Choice of; and to Diſcourſe of 'em judiciouſly, always according to the moſt exact Truth: If this Traveller is a Learned Man; if he is an Univerſal Scholar; If he is Maſter of the brighteſt Parts; he meets in his Travels, the moſt favourable Opportunity of exerting 'em all; and the Relation he will give of 'em, let our Critick ſay what he will, may deſerve a very great Eſteem, notwithſtanding perhaps ſome Defects. But beſides, as it is not juſt to expect that the Productions of Men of Letters, ſhould be all of equal Value, ſo 'tis no more reaſonable to deprive 'em of the Uſe of Prefaces, upon any Occaſion whatſoever. If what they write is not abſolutely bad, or altogether not worth Printing (as certainly the little Treatiſes ſo much deſpiſed by the Author of whom I am ſpeaking, are not) it would be with Injuſtice that we ſhould be willing to hinder thoſe that write 'em, from alledging their Reaſons; and we ſhould be in the Wrong to condemn 'em without giving them Leave to explain themſelves. For tho' the Things that Wiſe Men undertake, are not always very uſeful; they ought however to make 'em with Care, as they ought alſo ſhew the Uſe of 'em, when what they do is deſign'd for the Publick. I hope then, Reader, that how indifferent ſoever be the Work which is here preſented you anew, after the kind Reception that you have ſeveral Times before vouchſafed to give it, you will not refuſe to caſt your Eyes not only upon the Advertiſements contain'd in theſe firſt Pages, but alſo upon thoſe that you will find in the Two little

Diſcour-

Diſcourſes that follow, one of which was placed at the Beginning of this Relation, in the Firſt Edition which was printed in Holland; *and the other was added ſome time after.*

We neceſſarily alter in Proportion as we advance in Age; the Body changes, and ſo does the Mind too. To what Purpoſe would our Readings, our Meditations, and our Experience ſerve us, if all that did not bring ſome new Light, and free our Minds from ſeveral Prejudices? how could we grow better, if we were always the ſame? *I have then alter'd or chang'd ſome of the Things that are the Subject of theſe* Letters; *not being now in* 1714, *the ſame that I was in* 1688, *when I collected the Materials for 'em, with many light Conceits of a Man come freſh from the Univerſities. If I have not made greater Changes, according to my new Ideas which indeed I believe to be now the Beſt; 'tis becauſe I did not think it abſolutely neceſſary: this Edition had been too much different by thoſe Alterations, from the preceding ones. Among the Things that are added in this; ſome Perſons to whom I communicated theſe Additions before they were printed, told me that according to their Opinion,* ſome of 'em were above the Sphere of theſe Sorts of Books; *eſpecially certain Theological Matters. But that Thought I am ſure, has, at beſt, Nothing in it but Appearance. There is no Subject, that cannot naturally enter into* Letters; *and theſe here are* Letters. *To whom does it belong to preſcribe Subjects of Entertainment between two Friends*

that

that hold a Commerce of Letters *together? and I add, that it is the same Thing with* Relations, *even tho' they should appear in another Form than that of* Letters. *The most judicious Travellers have not forgot to speak of the Religion of different Nations which they have visited: And as they have had the just Liberty to fill their Memoirs both with those Matters, and whatever else presented it self to their Eyes, or to their Knowledge, so cou'd they also reasonably publish those very Memoirs, in which these several Things have been taken Notice of upon every Opportunity that offer'd it self,* during their Travels.

But to return to Letters, *we must still say, that many Persons do not enough observe the very great Difference that they ought to make between the* Description *of a Country, and the* Familiar, and free Relation, *that a Traveller gives of that Country in his* Letters, *without undertaking any Sort of Treatise, or Dissertation. A* Description, *in the first Place, requires us to forget Nothing that deserves Observation in the Subject we pretend to describe; and secondly, it does not permit us to deviate from the same Subject. But the Advertisements that are to be seen from the Beginning, at the Top of these two Volumes, never promised any* Description *that a Traveller who makes but a little Stay in the Places that he visits, might not reasonably undertake. I communicate, as I am travelling, to those whom I write to, what Things soever I meet with, that are either Remarkable*

or

or diverting; but without tying my ſelf up from mentioning any other Things to 'em in my Letters, *but thoſe; as alſo without obliging my ſelf to entertain 'em with every Thing that could be met with in the Places through which I paſs. So that, they would do a Thing as little reaſonable in pretending to regulate, or ſet down the Subjects of my Entertainment in my* Letters, *as if they ſhould take upon 'em to enter into the Knowledge of other Sorts of Converſations which I might have with the Perſons whom I converſe with: And it ought to be ſufficient for the Reader to make it accept of what is communicated to him by a Traveller, that his Letters contain nothing but what is true, and more or leſs deſerving Attention; provided that his principal Deſign (conformable to the Title of his Book) be to relate ſingular Matters of Fact, that the Opportunity of Travelling has furniſh'd him with. I had already, I believe, taken notice of ſomething like this, in one of the former Editions; but one is obliged to inſiſt, and repeat more than once, when thoſe to whom he ſpeaks, have Prejudices that ſpring up again, or when their Memory fails 'em.*

I have done what I cou'd to ſave the Anachroniſmes, *or Inconſiſtencies upon the Point of Times, when I inſerted certain Changes, or certain Facts which have happen'd ſome Years ago: but if any Irregularity of this Nature has ſlipped by, thro' ſome Inadvertence, I hope that little Fault will be eaſily excus'd.*

Among

*Among the Additions, there are ſome Things to be met with, that do not agree, I know it, with vulgar Notions: but that does not concern thoſe of my Readers, whoſe Eſteem I here propoſe to cultivate, ſince they all, as well as I, ſpeak the Language of that celebrated Author, whoſe * Words I have cited upon the ſame Subject. The Pleaſure that Perſons of right Senſe, and free from Prejudice, enjoy together, when in a mature Age, they communicate with full Liberty the ſweet Fruits of their long and ſerious Inquiries; their Pleaſure, I ſay, then is ſo taking to 'em, and produces in their Minds ſo happy a Tranquillity, that the various Murmurs of the* Populace *are not able to give 'em any Concern, but by raiſing in 'em Sentiments of ſome Compaſſion for their blind Cenſures. I call* Populace *and* Vulgar, *upon this Occaſion, all that* ſervum Pecus, *whoſe vile Opinions have no other ſupport but their Prejudices. And for the Perſons of another Rank, who for Want of Underſtanding me throughly, may perhaps be offended at the Liberty I have taken in certain Reflections, I deſire 'em to caſt their Eyes upon the Article mark'd ☞ in* Pag. 447 *of the Second Volume, where without doubt, they will find enough to ſatisfie themſelves, and to do me Juſtice.*

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* *Such is my Character*, &c. *See above*, (Vol. II. Pag. 59. Nunquam volui Populo placere, nam quæ ego ſcio non probat Populus, & quæ probat Populus, ego neſcio. (*Seneca*, Epiſt. 29.) —— Quærendum non eſt quod Vulgo placet peſſimo Veritatis Interpreti. (*Id. de Vita beata*, L. 2.)

If

*If the Peace has given any Calm to our Isles after the bloody Conflicts they have had with our GREAT Neighbour, it has left us involved in such Dissentions, and intestine Animosities that they deprive us of an entire Happiness; and these lamentable Misunderstandings seem so to enflame the Minds, that the most moderate Persons can hardly hinder themselves from Listing under one of the Banners of this sad Discord *. One is even look'd upon, by the Generality of the People, as not being in the Fashion, when he does not take upon himself, and with Warmth too, one of these factious Names which my Pen declines to set down, of* W. *or of* T. *as if wise Persons could not approve or disapprove of Things, and practise or reject them, according as they are good or bad, without making any Use of those † ridiculous, odious and*

* Lond. May 1714.

† *The Words* W. *and* T. *in their Original Use, (those are the terms of an English Author) were of scandalous Significations, in the Opinion of those who first invented each of 'em. For they, in the Government of* Scotland, *first used the Name of* W. *which they apply'd to those who generally kept their Meetings in the Fields, and their common Food was Sour-milk: from that Sort of Diet, they were call'd* W: *for,* Whig, *in* Scotland, *signifies Sour-milk, or Sour-whey. And the Word* T. *was first used by the Protestants in* Ireland, *and by them intended to signify those Irish common Robbers and Murderers, who stood out-law'd for Robbery and Murder. But now, O strange Thing! those hateful Names are own'd, and glory'd in, as Titles of Honour; tho' they be fatal Instruments of the great * Destroyer :* Ἀπολλύων, Rev. ix. 11. *Divide, & Impera.)* A good Patriot of *England* (let him take what Name he pleases) is a zealous Member of the true Apostolical Christian Reformed Church; and a faithful Subject to the Supream Monarch, to whom he confesses that a perfect Obedience is constantly due, according to his Imperial Prerogatives settled by the Laws of the Land, and his own Solemn Oath, for the Publick Happiness, and Peace.---(*Math.* 5. 9)

fatal

Fatal Words. What our Ideas are upon this melancholy Subject, and our Desires for the common Good (without ever having any Thought to displease any Body) the Reader may see it, in the Pages 327, *and* 328, *of the Second Volume.*

After speaking of the Alterations *and* Additions, *I will not dissemble the Matter, I could willingly have* retrench'd *entirely several Things, which appear to me now not to be very necessary: But one must observe that these Retrenchments cannot be made, after a Book has had a certain happy Course, especially when there has been several Impressions of it, and in different Tongues. The Publisher may take away what he pleases in one Edition, but he cannot absolutely suppress the same, because it still remains in an other; and some will have what is retrench'd, whether good or bad, rejecting the Editions in which those Things are wanting, as being imperfect. These Volumes then must go on in their Way, very near as they have begun. If some Comptrollers say, that my best had been to let it alone as it was the first Time, I will not much contradict them, in that Opinion. And truly I can safely affirm, that I should never have touched it more (my Mind being now employ'd in other Thoughts,) if I had not been much sollicited by Persons particularly concerned in it; and if I had not found spare Hours enough for these Amusements, in a Country Retirement which kept me some Time far from* London, *and my Study.*

To the READER.

Some ſenſible Perſons that ſaw the Proofs of this Edition as they were printed, told me that they did not approve of my filling the Pages with ſo great a Number of marginal Notes; and as this Critical Remark may be made by others, it will be proper to anſwer it here. Thoſe Perſons ſay, that theſe Notes are troubleſom, becauſe they turn away the Reader's Attention, and interrupt the Thread of the Diſcourſe; *and I own it is true: But however if this Reaſon was to prevail, it might be objected againſt all the Books, whoſe Number is infinite, in which the like Notes are placed, to enrich the Text, and to clear up the Difficulties of it. The Eſteem, and good Uſe that is daily made of ſo many Commentaries, as well on the Bible, as on other Books, do not agree with this Complaint: And in vain would they ſay that theſe Notes are Proper, when they are not made by the Author himſelf; for it is quite the Contrary. It is certain that the Conjectures of our* Moderns *have ſpoil'd the Works of the* Ancients, *without excepting the Sacred Books themſelves. If we could diſcover now adays ſome Original Manuſcripts of* Tacitus, *or of* Horace; *of* Moſes, *or of* Eſdras, *with Abundance of Remarks of their own making, our Cenſurers would not certainly take a Fancy to object that all theſe Remarks would be troubleſom and perplexing to the Readers: at leaſt, we may ſay, that they would be much in the Wrong, to talk ſo: (if the Compariſon is not juſt in the Perſons, it is ſo in the Thing,*

and

and in the Manner.) Taſſo *has publiſh'd ſome Pieces of his* Poetry, *with his own Commentaries.* Ménage *has done the ſame Thing, in his* Amænitates Juris : *And Mr.* Bayle *has put Annotations upon Annotations in his Hiſtorical Dictionary. One may have good Things to ſay upon a Subject, which how good ſoever they might be, would make the Diſcourſe languiſhing, and diffuſed, if introduced as by Force into it ; but they may be placed judiciouſly in the Margin, where the Reader finds 'em, and makes uſe of 'em with Pleaſure. There are ſome Books that are not bad, but becauſe their Authors could not have the Heart to loſe ſome Thoughts, or Facts which appearing to them to be worthy of a Place in their Works, they have put themſelves under a Neceſſity of introducing them into the Body of the Book, inſtead of placing them in the Margin. Let us ſay then, that indeed there are ſome little Inconveniencies in the Uſe of Commentaries, but let it be acknowledged at the ſame Time that it is juſt ſo in almoſt every Thing we do, and even in thoſe that are really neceſſary. For certainly it is very troubleſome to pull off our Cloaths every Night, and to put them on again every Morning : Eating and Drinking ſo frequently is another Work very troubleſome, that takes up a great Deal of Time, and Pains. Nevertheleſs we do not conclude from theſe Difficulties, that we muſt make a ſhift without theſe inevitable Things :* More *or* Leſs *do not alter Maxims. But beſides, I have another Anſwer (which is unanſwerable) to make to thoſe that*

are afraid of being troubled with the Annotations they will find here: 'Tis in a Word, that they need only to let 'em alone; *which is indeed eaſy to be done. The Diſcourſe is compleat, and coherent in the Letters; let 'em then read only the Letters, if they have a Mind to read 'em;* and let 'em let alone the Notes, if they won't have 'em. *As I have obſerved for ſome Time paſs'd, that young Travellers have made uſe of this Relation, I own I have ſome Times put, on purpoſe for 'em, certain Things in the Margin, which I ſhould have neglected, had I only had a Regard to other Readers.*

Thoſe that do not underſtand Latin, complain alſo of their finding too much of it here; but it would not be reaſonable that thoſe that do underſtand it, ſhould loſe what I communicate to 'em, becauſe others do not know how to make Uſe of it. There are ſome Pieces which I have tranſlated; but I have left the greateſt Part of thoſe, whoſe Grace conſiſts no leſs in the Expreſſion than in the Thought.

As for thoſe Quotations from the Greek *and* Latin *Poets, which ſeveral offer to introduce in great Numbers, into their Writings, there are but very few of 'em to be found in theſe* Letters. *Mr.* Menage *calls them* Eruditions: *And* * Gabriel Naudé, *who alſo holds, as every one*

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* In his Book intituled, *Apologie des Grands Hommes ſoupeçonnez de Magie.* What he ſays is true, that we ought to cite thoſe from whom we borrow the Thoughts we make uſe of; but thoſe Quotations have no Relation to the pretended *Authorities*, which he ſo boaſted of, and of which we are here ſpeaking.

knows,

knows, a conſiderable Place among the Learned, loved to checker, as he call'd it, his Diſcourſe with thoſe fine Sentences; by Marrying his own Conceptions with thoſe of the Ancients, to prevent the Inconveniency of languiſhing and thin Periods: *Pretending alſo* that all thoſe Paſſages from *Authors of great Name, were Arguments of great* Authority, *like Oracles, and very ſtrong Proofs of* what he advanced. *One may indeed make an agreeable Uſe enough of ſome Allegations of this Nature. We are not diſpleaſed to ſhew that ſome learned and famous Men of the Old Ages, have thought as we do. And when their Expreſſions are ſtrong and happy, they ſerve by Way of Ornament to ours, provided we cite 'em but very ſparingly, and much* à-propos. *But as for Authority, they have none at all; 'Tis a falſe and even a dangerous Imagination. In Things that are Matters of* Fact, *the more Witneſſes there are, the more Proofs there are; and then, the Witneſſes are indeed true* Authorities: *But in* Matters of Speculation *and* Examination, *there is no Proof at all to be drawn from the Opinion of any Man whomſoever. All thoſe Perſons whom they call* Fathers; *All thoſe Aſſemblies that they term* Councils; *all the* Homers *and* Virgils; *all Mankind join'd together may all reaſon ill; as indeed we have ſeen at all Times Mens falſe Opinions univerſally received in the World as ſo many Truths. Nothing then is more proper to nouriſh Error, than the ill Uſe of theſe Sorts of* Authorities. *And beſides, 'tis taking his Rea-*

are afraid of being troubled with the Annotations they will find here: 'Tis in a Word, that they need only to let 'em alone; *which is indeed eaſy to be done. The Diſcourſe is compleat, and coherent in the Letters; let 'em then read only the Letters, if they have a Mind to read 'em;* and let 'em let alone the Notes, if they won't have 'em. *As I have obſerved for ſome Time paſs'd, that young Travellers have made uſe of this Relation, I own I have ſome Times put, on purpoſe for 'em, certain Things in the Margin, which I ſhould have neglected, had I only had a Regard to other Readers.*

Thoſe that do not underſtand Latin, complain alſo of their finding too much of it here; but it would not be reaſonable that thoſe that do underſtand it, ſhould loſe what I communicate to 'em, becauſe others do not know how to make Uſe of it. There are ſome Pieces which I have tranſlated; but I have left the greateſt Part of thoſe, whoſe Grace conſiſts no leſs in the Expreſſion than in the Thought.

As for thoſe Quotations from the Greek *and* Latin *Poets, which ſeveral offer to introduce in great Numbers, into their Writings, there are but very few of 'em to be found in theſe* Letters. *Mr.* Menage *calls them* Eruditions: *And* * Gabriel Naudé, *who alſo holds, as every one*

* In his Book intituled, *Apologie des Grands Hommes ſoupeçonnez de Magie.* What he ſays is true, that we ought to cite thoſe from whom we borrow the Thoughts we make uſe of; but thoſe Quotations have no Relation to the pretended *Authorities*, which he ſo boaſted of, and of which we are here ſpeaking.

knows,

knows, a conſiderable Place among the Learned, loved to checker, as he call'd it, his Diſcourſe with thoſe fine Sentences; by Marrying his own Conceptions with thoſe of the Ancients, to prevent the Inconveniency of languiſhing and thin Periods: *Pretending alſo* that all thoſe Paſſages from *Authors of great Name, were Arguments of great* Authority, *like Oracles, and very ſtrong Proofs of* what he advanced. *One may indeed make an agreeable Uſe enough of ſome Allegations of this Nature. We are not diſpleaſed to ſhew that ſome learned and famous Men of the Old Ages, have thought as we do. And when their Expreſſions are ſtrong and happy, they ſerve by Way of Ornament to ours, provided we cite 'em but very ſparingly, and much* à-propos. *But as for Authority, they have none at all; 'Tis a falſe and even a dangerous Imagination. In Things that are Matters of* Fact, *the more Witneſſes there are, the more Proofs there are; and then, the Witneſſes are indeed true* Authorities: *But in* Matters of Speculation *and* Examination, *there is no Proof at all to be drawn from the Opinion of any Man whomſoever. All thoſe Perſons whom they call* Fathers; *All thoſe Aſſemblies that they term* Councils; *all the* Homers *and* Virgils; *all Mankind join'd together may all reaſon ill; as indeed we have ſeen at all Times Mens falſe Opinions univerſally received in the World as ſo many Truths. Nothing then is more proper to nouriſh Error, than the ill Uſe of theſe Sorts of* Authorities. *And beſides, 'tis taking his Rea-*

der for a Dupe, *to pretend to make him believe they are very Learned, by ſhewing him all theſe fine Sentences, ſince there are very large Collections of theſe Sorts of Things to be had, from whence the Ignorant may draw a great Store of 'em, and make in that Manner a great Shew of Antiquity, without ever having any true Acquaintance with it.*

As I am far from having a perfect Knowledge of the Engliſh *Tongue, I cannot affirm that I have mended all the Faults of the Tranſlation (which was formerly made in my Abſence, and without my Knowledge) but I have corrected a great Number of 'em; and I am miſtaken, if there remains any of thoſe which may be ſaid to be of any Importance. However, I believe I may demand of my equitable Reader, that if he meet with any Paſſages that do not pleaſe him, and where 'tis not improbable but that the Fault ariſes from the Tranſlator, he be ſo juſt as to ſuſpend his Judgment, till he has ſeen my Words in my own Language. For the beſt Tranſlations are defective, even when it happens, (which is very rarely) that they are more Elegant than the Originals: 'Tis impoſſible that a Tranſlator ſhould always rightly enter into the Author's Thought, when the Work is of any Length: and eſpecially when that good Man* Fami, non Famæ conſulit.

In the former Editions, I have taken Notice of ſome Reflections that had been made in publick Writings, upon ſeveral Particulars that are

are contain'd in theſe Letters, *and it is proper now to do the ſame Thing here, leſs for my own Defence, than for the Satisfaction of the Readers: for it is certainly the indiſpenſable Duty of all Hiſtorians, either to acknowledge that they were miſ-inform'd, or to refute thoſe that contradict them.*

(I.) *The Learned and Famous Mr.* Simon, (*Author of the Critical Hiſtory of the Old and New Teſtament, and of a great Number of other Works,*) *would have been willing that I had not brought the* * Popeſs JOAN *again upon the Stage, in my Letters written from* Rome: *and has attempted, in his* † Bibliotheque Critique, *to raiſe a new ſome of the Difficulties that have already been often objected againſt the Truth of that curious Fact; but on the other Side, as this ſevere Critick does not attack our* Letters *in any other Place; and even as he does honour 'em by ſaying, that they are in every Country and Language,* a Book of Gold, to thoſe that ſell 'em, *his Cenſure is not a Sign of his deſpiſing them. He has been very far from being angry, as others have done, with that* Ridiculum *of* Horace, (Ridiculum acri, &c.) *which I have now and then made uſe of againſt certain ſuperſtitious Practices;*

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* Mr. *Frederick Spanheim,* Profeſſor of Divinity in the Univerſity of *Leyden,* undertook alſo to prove the Fact of the Popeſs, ſome time after the Publication of theſe *Letters.*

† *He has publiſh'd this* Bibliotheque *taking the new Name of* Saint-Jore; *See farther,* To. 11. Pag. 129, *the ſeveral other Names, under which this Author has ſometimes diſguiſed himſelf.*

he that has ſeveral Times plainly told us, that he was a Caraite Chreſtien, *and a* Catholique Epuré, *always filled with a perfect Contempt for all Sorts of Things that ſerve to keep up popular and falſe Devotions.* (See the Firſt Volume of his *Lettres Choiſies*; p. 44. 68. and elſewhere.)

(II.) *Some Time ago, a Friend of mine wrote me word from* Holland, *that a certain Prieſt of the Romiſh Sect had publiſh'd a* French *Tranſlation of a little* Italian *Book, which is a ſmall Abſtract of the Lives of the* Doges of Venice; *and that this Man takes an Occaſion to ſpeak undecently of the worthy Mr.* Amelot, *and of Us, becauſe of certain Truths that we have both Written with ſome Freedom, concerning that Country. If that Book happens to come into* England, *and it ſhould fall into our Hands, we may perhaps conſider it a little, and ſay ſomething more particular of it in ſome other Place. But ſince it ſeems to be condemn'd to the* † Scombri *of* Horace *and* Martial; *and none of thoſe that publiſh Journals of Literature, having yet vouchſafed to mention it, I may very well ſay of the Cenſures of this Author, what the ſame* Martial *ſaid of the deſpicable Verſes of a certain* Diaulus; *without giving my ſelf the Trouble of refuting him any other Way.*

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† Damnatus ad Aromatopolarum tabernas,—Scombris Moleſtas dabis tunicas (*Lib.* 3. *Epigr.* 2.)—Carmina quos legunt cacantes (*Lib.* 13. *Ep.* 26.)—*See* Perſ. *Sat.* 1. *Verſe* 63. *And* Horat. (*Epiſt.* 1. *L.* 2) —Quicquid chartis amicitur ineptis.

Verſiculos

Verſiculos in me narrant ſcripſiſſe * Diaulum; at
Non ſcribit cujus Carmina nemo legit.

I will then content my ſelf with adding a Word concerning the † *Book of Mr.* Leguat, *(a good and honeſt Gentleman) in which they aſſure me that the Prieſt ſpeaks much otherwiſe than he ought to do. It ſeems, ſay they, that he grounds his unjuſt* Liberty *upon the Account he has ſeen of Mr.* Leguat's *Book, in the Journal that is intituled,* Nouvelles de la Republique des Lettres; *in which the Author of the ſaid* Nouvelles *uſes very ill, without any Reaſon, both Mr.* Leguat, *and the Relation he has publiſhed.*

Theſe Sorts of Journals *ought not to be turn'd into* Defamatory Libels, *no more than* Sermons. *The Journals of* Paris, Amſterdam, Leipſick, Trevoux, *nor any of the Reſt, have nothing in 'em but what is civil; and the good* Republick of Letters, *is not at all pleas'd with Reading ſuch ſlandering* News. *It would be a ſtrange Thing indeed, that the moſt innocent and commendable Perſons ſhould be inevitably expos'd to the Mercy of malicious* Preachers *and* Journaliſts, *of the like Character, becauſe their* Satyrs *generally go unpuniſh'd. Some Reaſons which are not neceſſary for me to explain here, oblige me*

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* Sic, in quibuſdam Codicibus MSS. ut monuit Vir bonus et doctus—Magliabechi.—Vulgò, *Verſiculos in me narrantur ſcribere Cinnæ*, &c.

† Voyage & Avantures de Mr. Leguat, &c.

to ſay here in favour of Mr. Leguat, *that the Relation he has publiſhed, is* faithful *and* true; *as reaſonable Perſons alſo agree that it contains many Circumſtances, which are very extraordinary, and worth Relating; I am equally certain of both. The Objections that are made againſt an Epitaph, and two other ſmall Particulars of that Nature, in his Book; are fit only to ſhew the Inconſideration of thoſe that make 'em, as well as their great Unkindneſs. As it has often happen'd, that the Writer of the aboveſaid* Nouvelles *has ridicul'd ſome Books of which he has made Extracts, ſo he took a Fancy (judging of others by himſelf) that Mr.* Leguat *was pleaſed to play upon the* Abbot de Choiſy, *in quoting ſome Words out of one of his Books. But he ought not to give ſuch a traducing Turn to Mr.* Leguat's *Conduct, which has been very innocent. I know upon his ſecret and ſincere Proteſtation, that he never had the leaſt Intention, in his mentioning the deſerving Gentleman I juſt now nam'd, to ſay any Thing that cou'd be taken in a diſadvantagious Senſe, and might derogate from the great Eſteem he has for him.*

(III.) *Without retracting what I have juſt now ſaid of the* † Journal of Trevoux, *the* Reverend Fathers *that compoſe it, will give me Leave to make ſome Reflections here upon their Article of* Tome IV, pag. 220, *of the*

† *This Journal is now made at* Paris, *by ſome learned Jeſuites, under the Title of* Hiſtoire des Sciences & des beaux Arts.

Holland

Holland *Edition. I muſt ſay then,* (1.) *That I do not approve of the Method of thoſe who begin by believing, and afterwards ſeek for Proofs; ſo that thoſe Gentlemen do me Injuſtice, in ſaying that ſeveral Places of my Relation are written for thoſe who* blindly *believe: I never had the leaſt Deſire to be hearken'd to, by Perſons whoſe Minds are thus diſpos'd.* (2.) *Thoſe* Fathers *fall into another Miſtake, in Accuſing me of taking Pleaſure in ſpeaking ill of* the Court of Rome. *Far from finding any Sort of Satisfaction in ſpeaking ill of that moſt famous* Court, *I would fain with all my Soul ſay a great Deal of Good of her; but I have not written one Word of any Thing that ought to be applied* to the Court of Rome, *properly ſpeaking. If 'tis ſpeaking ill of that* Court, *to make ſome Remarks upon the Adventures of the* Santa-Caſa; *upon the Martyrdom of Father* Garnet; *upon the Trophies of the Vatican for horrible Maſſacres; and upon ſome Relicks, and other ſuch Things, I ingenuouſly own, that I have often run the Hazard of diſpleaſing* the Court of Rome: *but not to pleaſe her upon all Occaſions, and to ſpeak ill of her, are different Things: and beſides, I could make a long Liſt of* Good Catholicks *whoſe direct Paſquils have been more ſevere than my complain'd of Reflections, upon ſeveral Maxims and Practices of that Holy Court.* (3.) *Thoſe miſtaken Writers wrong me ſtill farther, by inſinuating that I alſo take a general Delight in Drawing diſadvantagious Pictures of Things that are in* Italy. *'Tis the*

Intereſt

Intereſt of thoſe that publiſh the Relation of their Travels, to relate agreeable Facts, as far as it is poſſible, that they may gain the better Attention; and according to this Principle, which is not unreaſonable, I have commended with Pleaſure Things worth Commendation, but without Flattery or Exaggeration. And ſince a Man may be permitted to ſpeak of himſelf in Prefaces, *I will here add, that I have willingly adopted one of Father* Bouhours *Devices,* Sponte Favos, ægrè Spicula. *Upon this Account, I have ſpoken well of ſeveral Perſons, according to my Inclination and Duty. I have made an Honourable Mention of the* * *two Popes that I have ſeen; of* † *this preſent Pope, and of ſome* || *others: without ever blaming, as I know of, any Man living.*

And thô certain Principles commonly receiv'd, and openly taught by the Jeſuites, have ſometimes driven on this Pen into ſome Reflections againſt Things that are blameable in my Opinion; however I praiſed ſome, and taxed none of thoſe Gentlemen. Let us add, that a plain Jeſuite with all his Equivocations, and Maxims of ſuch a Moral, &c. *is a Man much leſs dangerous, than a pretended anti-Jeſuitical Hy-*

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* Innocent XI, *and* Innocent XII. † Clement XI.

|| Martin V, *and* Adrian VI, *of whom I have ſpoken according to their perſonal Merit. Who denies that a Pope may be a good Man, though very much miſtaken in the Notions he has of his Papacy? This laſt, I mean* Adrian VI, *may be put in Competition with the moſt commendable Projectors of a Reformation in the Church of* Rome. (*See here under,* Vol. I. p. 65. *and the Four following.*)

pocrite

pocrite Teacher, that publickly reproves thoſe Maxims, but continually practiſes 'em, and worſe.

I have ſpoken advantagiouſly of the Country; the Air; the Fruits; the Churches; the Houſes; the Libraries; the Paintings; the Cabinets of Rarities; and a Hundred other Things beſides: Muſt we neceſſarily cry up every individual Thing, every Object in Italy? *muſt we prefer* Tivoli *to* Verſailles? *the* Tyber *to the* Seine? *&c. &c. Muſt we ſay of the* Italians *what their unfortunate* Boccalini *ridiculouſly ſaid of 'em,* that they only have their Brain in their Heads; whereas other Nations have it in their † Backs?

I have alſo met with I don't know what other Cenſurer, which has accus'd me with not loving the Venetians: *but this Imputation is alſo falſe and ridiculous: And even I may ſay, that a Man of ſevere good Manners, on certain Regards, who has paſs'd his Life in* Venice, *is to be more valued than another Man of the like Character, that has been educated in the moſt reformed City: and the Reaſon is, becauſe the Firſt has been put to the Tryal, in theſe particular Reſpects, of engaging and vanquiſhing the moſt dangerous and frequent Temptations. Beſides, 'tis the moſt improbable Thing in the World, that (unleſs a Man is depriv'd of his Senſes) he can hate a* Venetian *as a* Venetian; *a* Frenchman *as a* Frenchman; *and ſo of all the*

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† Gli Oltramontani hanno il Chervello nella Schina, e gli Italiani l'hanno nel Capo.

Reſt

Reſt of the Inhabitants of the Earth. Men are not valuable, or deſpicable, but by their perſonal Qualities: I have never ſaid any Thing that is incompatible with the Encomiums, which I could make with Pleaſure upon the excellent Men that Venice *has often produc'd, and does ſtill produce every Day. The Names of thoſe that are not unknown to me, would increaſe this Volume: but I can't forbear Saying here that the moſt vertuous, and noble* Sylveſtre Valier, *who was elected Doge when I was there in* 1694, *is the Man I ever ſaw, or heard of, who enjoy'd amongſt his Patriots, the moſt univerſal Eſteem, Love, Reſpect, and Applauſe, as being above all Praiſes. And ſince this Mention of a Doge doth preſent me the Opportunity of adding a Word, I muſt adviſe here a certain Critick, that he was extreamly miſtaken, when he thought that ſome Particulars which I have related of the Dignity, or Office of the Doge of* Venice, *were in any manner reflecting on the Honour of the Republick: he might rather think the Contrary, and conſider that if ſome Men brought up from their Infancy, under the Notions of a Diſpotick and Unlimited Power, (according to which another Man, at their Head, may arbitrarily diſpoſe of their Poſſeſſions, Families, and Lives,* &c.) *the* Venetians *have other Principles.*

The Authors of the Journal of Trevoux, *have been miſinform'd concerning another Fact, of which I ſhall take Notice here, ſince I have an Opportunity of doing it. I declare that the*

Book

Book which they mention, Page 323, *of their Third Volume, and which is attributed to me, as they ſay, by the general Conſent, is none of my Works. I had ſome Share in the Edition, that was made of that Rhapſody; and perhaps it will be Proper for me to declare in another Place how the Thing happen'd; but in the mean Time, I ſtill ſay, that I am not the Author of that Book. It contains ſome Facts, that I would neither deny, nor affirm; and which alſo are not worth any Inquiry. I find ſeveral Things in it that are true, but which were not neceſſary to be mention'd: and I could make two or three Volumes of remarkable Particulars that ought to be inſerted in it, ſeeing the Project of the Author. I ſhall take Notice of one, which is ſo much the more worthy of Obſervation, as few Perſons have any Knowledge of it, and are even prepoſſeſs'd of the Contrary: And that is, that King* James II, *was not inſtall'd in the Royalty, on his Coronation-Day, after the Manner of his* Proteſtant *Predeceſſors. The Delicacy of his Conſcience, and the Deſigns he had then in View, obliged him to change the Form of the Ceremonies: So that his M. neither receiv'd the Communion, nor took the uſual Oaths and Engagements. Every one ſees the diverſe Conſequences of this Matter of † Fact; and eſpecially how ſome miſinformed Writers have inconſiderately*

† (*Soon after the Coronation, an exact Hiſtory, or Account of that Ceremony was printed, and diſtributed to many Perſons of Rank, by the King's Special Order; but, I think, never ſold. I have theſe Particulars from that authentick Book.*

inſinuated

insinuated that this Prince, (who acted sincerely, according to his Religious Principles,) had Violated his solemn Promise.

(IV.) *This is the Place where I design'd to entertain my Reader for some Time, with certain Passages of the Relation that* D. Bernard de Montfaucon *(a Benedictin Monk) has publish'd of his Travels in* Italy, *under the Title of* Diarium, *&c. But it is impossible to give even an Abstract of the Things that I have prepared, in these present Volumes, which are already swell'd to a larger Bulk than they ought to be. My Design was not to undertake a general Criticism of the* Diarium; *a Work of too great a Length, and that would agree with few Readers. I shall even be short upon some small Matters about which that Author has thought fit to contest, though after a tacite Manner. But since he makes a Shew of a Dissertation, with a Sort of Ostentation, to the Eyes of the* † Turba Eruditorum, *whom he pretends to inform after a decisive Manner, concerning that famous Manuscript which is kept so preciously in the Treasury of St.* Mark, *I dare Promise to shew very plainly, not only that the various Proofs that are cited by that so learned Man, to contradict me, are by no means conclusive: but also, that in the Endeavours he has made to restore the Reputation of this discredited, and perish'd* Relick, *his Zeal has made him* * *advance*

† *See the* Diarium, Pag. 56. lin. 4. * *See hereunder,* Vol. II. Pag. 596. *and the Word* Montfaucon, *in the Table.*

Maxims,

Maxims, Suppoſitions, and Facts not to be maintain'd; and even contradictory to his own Principles. And as I have formerly applied my ſelf with Care, to ſearch after thoſe Things which have been the Occaſion of his Publiſhing a Volume by the Title of Palæographia Græca, *I ſhall communicate ſome Obſervations upon that Book, that I hope may give ſome Satisfaction to thoſe who fancy this Study to be really of great Uſe.*

He of whom we have already ſpoken, who writes (or did write not long ago) la ſuite des Nouvelles de la Republique des Lettres, *(of which the Famous Mr.* Bayle *was the firſt Contriver;) and who always has ſought after every Opportunity of diſobliging, by a miſerable Return † of Revenge, a Perſon which never gave him the leaſt Offence whatſoever; That Writer, I ſay, will clearly ſee, in our Remarks, on the* Diarium Italicum, *the ill Succeſs of the Deſign he had, when, in giving an Extract of that Book, he affected to Advertiſe the Publick (or thoſe that read his* Nouvelles*) that I was the Perſon whom Father* Montfaucon *attack'd and contradicted: for truly, this Father points at me, without mentioning my Name.*

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† It would not be very advantagious, either for him, or other Perſons whom he knows, if one ſhould oblige him to explain the Reaſon of his ill Humour, *&c. Si quis occentaſſit malum Carmen, ſive condidiſſet quod Infamiam faciſit, ſive Flagitium alteri, capitale eſto,* ſaid heretofore the Laws of the Twelve Tables: They pronounced Sentence of Death, againſt theſe Sorts of Incendiaries, as well as againſt others.

The ſame Writer of the ſaid Nouvelles, *will acknowledge, that the Conduct he has uſed upon this Occaſion, only Proves that he did not underſtand theſe Matters. If he had underſtood 'em, he would perhaps have turn'd his Reflections, upon the falſe Arguments of Father* Montfaucon, *and not againſt me. Equitable Readers will conſider then, that no Concluſions ought ever to be drawn from the ſatyrical Paſſages of the Writer of this* Journal, *againſt the Perſons whom he takes the Liberty to expoſe in it, after a diſadvantagious Manner. His Maxim is, when he is in the Pulpit, not to do to others what he would not have others do to himſelf, according to the Precept of the Goſpel: he ought then never to forget the ſeveral Things which he Complains of in his* Remonſtrance *(after a very lamentable Manner) to his* Superiors, *when he demands Juſtice of 'em, againſt an Author of a certain Writing, in which he pretends, that an ill Character is given of his wronged Perſon.*

(V.) *I have alſo been told of two other Books, in which ſome Paſſages in my Relation are contradicted. In one of 'em, which is intituled,* Memoirs de Florence, de Modene, & de Parme *(or ſomething like) the Author, ſay they, excepts againſt what I have written concerning the Church call'd* San-Pietro in Grado, *between* Piſa *and* Leghorne; *and the Things that I have related about that Matter. He alſo pretends, againſt me, that the Tower of* Piſa *was made leaning on purpoſe*; becauſe, *ſays*

ſays he, the Stories are upon an Horizontal Plan: *But he advances what he has never ſeen, and what is not ſo; for I have view'd the Thing at two different Times. The Reader may ſee what I have written of theſe two Articles, in the Second Volume of this Edition* (pag. 263, &c. *and* pag. 260:) *This Writer conceals his Name. They have communicated to me a Paſſage of his Book which is ſo much the more ſingular, as the Author is a good Catholick, and great Friend to the Monks. Let us inſert here that Curioſity, to ſhew him the Value we ſet upon his fair Ingenuity; and how far we are, by doing ſo, from any revenging for his Criticiſms.* There are, *ſays he*, a great Number of Scholars in the Univerſity of *Bologna*, as well Lay-men, as Prieſts of every Order; and it is for the Amuſement, or Diverſion of theſe Students, that there are at leaſt Twelve thouſand *Filles de joye*, (Whores) enroll'd, and regiſter'd in the Book of their Society: without reckoning the other obliging Girls in great Number, who will not have their Names inſerted in the Catalogue. I place, *adds he*, the Religious Order, and Friar-Students among thoſe for whom the Diverſion of Women is PREPARED, tho' the Thing is not approved of by his Holineſs's Vicars, &c.)

(VI.) *The other Book contains, as I hear, a Relation of what the Author has been able to obſerve, in his paſſing through ſome Provinces, or States of* Germany. *This learned Man*

having an Occaſion to mention ſomewhere the * Eleven thouſand Virgins, *he ſays that we ought to believe the Hiſtory of 'em; and that he verily believes it, tho' it appears to him to be a little puzzling,* † *but he cannot fancy, that the good honeſt Prieſts of* Verona, *Men of great Learning, be ſo ſimple as to carry in Proceſſion the* Aſinine-Relick *which I mention'd* (Vol. I. p. 199.) *tho' there is nothing more certain. His Zeal for the Church of* Rome, *of which he is a devout Member, has rais'd in him an Indignation at our expoſing the Ridiculouſneſs of this fine Story, and that of the Worſhip which is paid with great Ceremonies, to the Skin and Bones of this Four-footed Saint, who ſo gravely and miraculouſly tranſported himſelf from* Jeruſalem *to* Verona: *and in this Paſſion (as he takes Care*

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* There were, ſay-they, Eleven thouſand and Eleven; but they commonly ſay, Eleven thouſand for Shortneſs, as we ſay the *Septuagint*, for the Seventy two Interpreters.

† This Author doth not remember the numberleſs curious Hiſtories of this Nature, which, however, he has certainly read in the *Golden Legends* of the Biſhop of *Gennes*, *Jacobus à Voragine*: in the Book of *Conformities between St.* Francis *and* J C. in the Chriſtian *Alcoran*, by that Patriarch; in the *Pious Recreations*, and in thoſe of *Angelin Gazée*: In the *Goſpel of the Jacobins*; the *Cordon du Roſaire*; the *Proto-Evangelium*; the *Micropresbuticon*: the *Mirabilia Mirabilium*; the *Speculum Hiſtoriale*; the Collection by *Ceſarius*, and the Hiſtory of *Gregory de Tours*; the *Gloſſarium Latinitatis* by *Du Cange*, upon the *Feaſts of Aſſes, and Fools*; &c.&c. He does not remember the *Aſs of Rimini*; the *Whale of St. Maclou*; the *Dog of Corbie*; the *Siſters Graſs-hoppers*; the *Siſters Frogs*; and the *Brother-Wolf*; the Loin of Veal, that was eaten and made whole again; *Thomas Becket'S Bird*; the *Swallows* and *Mackerels* of Mr. *St. Bennet* and of St. *Francis*, &c. &c. &c. (*The famous* Stephen Paſquier *Complains of placing Beaſts upon the Altars, in the Room of* G. (Paſquier's *Letters*, Book X. Lett. I)

to

to hide his own Name, and to diſguiſe that of his Bookſeller,) he vents himſelf, as they tell me, in very bold and pious ill Language. Theſe Sorts of Writers that conceal themſelves, in ſpeaking againſt Truth and Decency, put me in Mind of what Barlæus *(one of our beſt modern Poets) ſays to them very elegantly.*

Si vis latere ut ſordidiſſimus Cimex;
Ut Aranea; ut Locuſta vepribus denſis;
Ut Coluber; ut ſub turribus malus Bubo,
Latere perge; dummodo hoc feras dici,
Odiſſe Tenebras Optimos, Malos Lucem.

I ſhould end here with the Apoſtrophe of good Barlæus, *if in order to give the Character of our Critick in a material Point, I did not think fit to tranſcribe ſome of his own Words.* † I have rather, *ſays he*, to give a Pious and conſenting Faith to what is told me, than to bear the Trouble of waiting for any Convictions, before I come to any Determination.—*As this Philoſopher is Maſter of himſelf to believe any Thing that he pleaſes without Proof, we muſt not much wonder if he denies alſo what he has a Mind to deny, without Reaſon. After his venting abundance of Choler againſt thoſe that Laugh at certain Relicks, and rebuke ſeverely ſome Superſtitious Practices, he recollects himſelf appearing*

† *They aſſure me, that theſe are his own Words, in* Part 2 p. 82. *This Book, ſay they, is written in a Style whoſe frequent and ſingular Irregularities are very diverting, as well as the greateſt Part of the Obſervations in it. This Anonymous Author carefully hid, takes bravely upon him to cenſure the* States-General.

very thoughtful, and expects no leſs, *ſays he with Concern,* than that they will not ſpare him, when they come one Time or another to criticize upon his poor Book: *But however pray ſee, dear Reader, how he is now ſpared:* Molto vale, e poco coſta, à male parole buona riſpoſta.

If the Difference of what is commonly call'd * Religion, *has put three or four ſuch Writers into an ill Humour with me, and made 'em take ſome unjuſt Liberties in their little Satyrs, the World will give me Leave, I hope, to ſay here, that I may find a great deal of Comfort, in having a Number of grave and good Authors, that have been pleaſed publickly to honour me with* † *ſome Approbation. I dare not here give a Liſt of all thoſe that came to my Knowledge, tho' I could* ‖ *juſtifie my Conduct in doing ſo by many Examples; and even maintain it upon the Principle of a due Gratitude: but I cannot forbear taking* Notice *in particular, of the obliging Terms in which Mr.* Addiſon *has been pleas'd to expreſs himſelf, in the Preface to the ingenious and learned Relation that he has publiſh'd. For if* it is not honourable to be praiſed by thoſe that are not Praiſe-worthy themſelves, *as ſaith our* ** Balzac, *'tis alſo impoſſible not to find a juſt Satisfaction in the advantagious Teſtimonies, that are given us by Perſons of Wit, and Merit.*

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* *See* Vol II *P.* 460, *and the* 20 *following.*

† *I ſee that* Monſieur du Freſnoy (*whoſe very good Book is juſt come to us from beyond Sea*) *is one of the moſt favourable: but I wiſh he had not made a miſtaken Complaint of our Dealing with his* Catholicks. *To ſpeak freely, his beſt Way was to concur with us, and all thoſe* (*ſome of his own Sect*) *who are endeavouring to diſcredit ſuch Superſtitions, rather than to countenance 'em.* (*See* Methode pour étudier l'Hiſtoire, par. Monſ. Langlet du Freſnoy, Docteur en Theol. A Bruxelles; 1714)

‖ Neque enim vereor ne jactantior videar, cùm de me aliorum judicia, non meum profero. (*Plin. Sec. Epiſt.* 23. *L.*9)

** *After* Cicero: *Ea eſt profectò jucunda Laus quæ ab his proficiſcitur, qui ipſi in Laude vivunt.* (Ad. M. Cat. Fam. L. 6.)

THE

THE PREFACE OF THE First FRENCH Edition.

WHEN I undertook the Voyage deſcrib'd in the following Letters, I reſolv'd to keep an exact Journal of the moſt remarkable Things that ſhould fall under my Obſervation; and ſome of my Friends having engag'd me to communicate my Remarks to 'em, from time to time, my intended Journal was inſenſibly chang'd to Letters.

I will not trouble the Reader with an Account of the Reaſons that oblige me to ſuffer this little Work to appear in Publick: But, perhaps, it will not be improper to inform him, why I thought fit to ſend it abroad in its native Dreſs. The Style of the Letters being conciſe, free, and familiar, was alſo in all reſpects moſt ſuitable to my Deſign. When an Author undertakes to give a particular Deſcription of the Subject on which he writes, he is oblig'd to acquaint his Reader with all its Circumſtances, and to omit nothing that relates to it. But there is a very wide Difference between an exact Deſcription of a Coun-

try, and the Remarks which a Traveller may think fit to communicate in a Letter.

So that if it be objected, that I have forgot to mention ſeveral Things that deſerv'd to be taken notice of, I ſhall content my ſelf with making this ſhort Reply, that, He who Promiſes nothing, cannot be juſtly accus'd of Forgetting any thing. Theſe are familiar Letters, in which I do not in the leaſt oblige my ſelf to inſert all that might be ſaid of the Places mention'd in 'em: Only I relate what I have ſeen or heard from Perſons of unqueſtion'd Credit; and, in ſhort, what I thought fit to mention.

If it be further pretended, that I treat of ſome Things which were generally known before; I anſwer, That if all thoſe who repeat the Obſervations of others muſt be condemn'd without Mercy, by the ſame Sentence moſt Books that are extant, muſt be doom'd to the Fire: For the new Diſcoveries of a whole Age would ſcarce fill a ſmall Volume. Every Man has a different Way of expreſſing his Thoughts, and of repreſenting the Subjects of which he Treats; which allows him the Privilege to move the Buſineſs again. But not to inſiſt on that Plea; The Reader will find in theſe Letters an Account of Things that happen'd in my Time, and of ſome late Alterations, which I cannot be ſuppos'd to have borrow'd from thoſe who wrote before me: So that the Book, which I now offer to the Publick, may juſtly claim the Title of a *New Work*. And I'm confident

fident, it will be acknowledg'd as ſuch, by all unprejudic'd Perſons, who ſhall conſider, either, that I have added ſeveral new remarkable Circumſtances; or I have eſtabliſh'd *Idea's* that are more exact than thoſe I had receiv'd from the Relations of others; or, that I give a quite different Account of the ſame Subjects that they have repreſented, before I ſpoke of 'em. And tho' I could not wholly omit ſome Paſſages that had been formerly taken notice of by other Authors, without ſpoiling the Connexion of the Parts of my Work, and depriving the future Traveller of Part of the Advantage which I hope he may receive from it; yet, upon a careful Examination, it will be found that many of my Obſervations are really New in all Reſpects.

I could not leave the Places thro' which I paſt on the Road, without examining and enquiring into the moſt remarkable Things that were to be found in 'em, and without giving ſome Account of 'em. But ſince the main Deſign of our Voyage was to ſee *Italy*; and ſince I have chiefly inſiſted on Obſervations I made of that Country, I thought fit to give that Title to the whole Work, which agrees properly to the principal Part of it.

Of thoſe who Travel into *Italy*, ſome have made it almoſt their only Buſineſs to enquire after its Antiquities. Others have apply'd themſelves wholly to the Study of Painting and Architecture. There are ſome who minded nothing but Libraries, and Cabinets of Curioſities.

rioſities. And others ſpent their Time in viſiting Churches and Relicks. But my Curioſity was more univerſal, and would not ſuffer me to confine my Enquiries to one Subject; which gives my Letters the Advantage of Variety, which, I hope, will not ſeem unpleaſant to the generality of Readers.

When I found my ſelf under a Sort of Neceſſity to conſent to the Publication of this Work, I thought my ſelf oblig'd to make it uſeful to thoſe who ſhou'd afterwards undertake the ſame Voyage: And therefore I have inſerted ſeveral Paſſages in thoſe Letters, which I did not think fit to mention, when they were only directed to particular Friends: And, in Purſuance of the ſame Deſign, I have ſubjoin'd an *Appendix* at the End of the Book, containing Advices, or *Inſtructions to a Traveller*.

To ſatisfie the Deſires of thoſe with whom I entertain'd a Correſpondence during my Travels, I was forc'd to give 'em an Account of every Thing that I obſerv'd, without omitting even the leaſt conſiderable. But ſince the Curioſity of moſt Readers extends not ſo far, I was ſoon perſwaded to comply with thoſe who adviſ'd me to cut off ſeveral Paſſages in my Letters, which perhaps wou'd not have been eſteem'd deſerving the Reader's Attention. For thoſe who have the Happineſs to be Maſters of an univerſal Wit, and of an equally ſolid and nice Judgment, are capable of making Advantage of every Thing, and are uſually ſooner pleas'd with 'em, than thoſe who

who are leſs beholding to Nature for the liberal Diſtribution of her Favours towards 'em. If it be ſtill urg'd, that I have left ſeveral Paſſages which might have been cut off with the reſt, I muſt beg Leave to tell thoſe pretended Criticks, That they are very much miſtaken if they imagine that nothing ought to be admitted into Works of this Nature, but what is great and important. Theſe are neither Sermons nor Negotiations of Ambaſſadors; and that which might be juſtly call'd a Trifle in a Diſcourſe upon a lofty Subject, deſerves another Title in ſuch a Relation as this, and eſpecially in a Letter. Beſides, there are ſome mean and ſeemingly trifling Things, which, for all their Meanneſs, are yet very pleaſant and diverting. The Publick has receiv'd ſome Relations very favourably, which take Notice of the ſmalleſt Circumſtances, not forgetting even the Signs of Taverns; neither indeed is it juſt to oblige a Traveller to relate nothing but Prodigies. 'Tis true, he ought not to fill his Journal with inſipid Obſervations; but there is hardly any Thing on which an exact and ingenious Perſon is not capable of making Reflections.

I have obſerv'd, that thoſe who ſpeak of *Italy* are uſually full of Prejudices, in favour of that fine Country. Moſt Young Travellers being perſuaded, that they ſhall find there an infinite Number of ſurprizing Rarities, go thither with a Reſolution to admire every Thing they meet: And all the Relations we have

have of it, ſeem to have been deſign'd for Panegyricks. The Fame of that Part of the World has been rais'd ſo high, and ſo ſtrongly eſtabliſh'd, that 'tis eſteem'd an unpardonable Crime to leſſen its Reputation. The Grandour, for Example, and the almoſt infinite Magnificence of the celebrated City of *Rome*, with the ancient Charms of *Bajæ* and *Capua*, inſpire the Generality of Mankind with a Veneration for a few Pieces of Marble, which are the only Remainders of their Ruines; tho' 'tis certain, that thoſe Places, if we conſider 'em in their preſent Condition, are not at all preferable to a vaſt Number of others, which are not ſo much as taken notice of in the World. But there is alſo another Reaſon, which doubtleſs contributes very much to confirm Travellers in their Prejudices; and that is, the uſual manner in which the *Italians* ſpeak of every Thing in their Country. 'Tis certain, that the People of that Nation have ſo much Fire in their Imagination, and their Phraſes are naturally ſo ſtrong and ſignificative, that they are oftentimes apt to ſpeak of Things with too much Force. 'Tis true, they have many Soft and Gay, not to ſay Apiſh and Childiſh Expreſſions; but when they change their Style, they are apt to run to the other Extream, and, on a ſudden, loſe themſelves in wild and unnatural Hyperboles. This Humour of the *Italians* by degrees infects thoſe Strangers who reſide among 'em, and in conjunction with their former Prejudices,

ces, prompts 'em to make long and lofty Diſcourſes on the moſt inconſiderable Subjects. The Obſervation of this Fault in others, made me very careful to avoid falling into the ſame Errors: I examin'd Things coolly, and ſuffer'd thoſe perpetual Admirers to evaporate in ſublime Figures, and Exclamations of Wonder, without regarding their pompous and ſuperlative Expreſſions. But tho' I had not the Complaiſance to admire every Thing which they extoll'd, I hope I ſhall not have the Misfortune to be accus'd of being poſſeſs'd with a Prejudice, oppoſite to that which I blame in others; for the equitable Reader will eaſily perceive, that I take Pleaſure to do Juſtice to thoſe Things, as well as to thoſe Perſons, which I think deſerve Praiſe.

I wrote theſe Letters without conſulting the Authors who have treated of the ſame Subject before me: For beſides that the Hurry of Travelling made ſuch a Deſign impracticable, I could not have receiv'd much Benefit by it, ſince, as I intimated before, I intended only to relate what I ſaw, or learn'd, without engaging in a particular and exact Deſcription of the Country. I thought fit to make this ingenuous Declaration, That if any Paſſages in this Work be found to be inconſiſtent with the Relations of others, I may not be accus'd of taking Pleaſure to contradict 'em; for I only give a ſincere and natural Account of my own Obſervations, or of what I heard from Perſons of unſuſpected Credit,

Credit, *without the least Design to offend any Man whatsoever.*

I hope every candid Reader will make a Distinction between those Things which I affirm positively, and those which are usher'd in with a *'Tis said*; tho' even in these Cases I have related nothing but what is grounded on the general Opinion, and was never contradicted by any with whom I have had occasion to converse: For, after all, I would not be oblig'd to warrant the Truth of these common Reports, which very often prove to be common Lyes.

To avoid the Confusion occasion'd by the various length of † Leagues and Miles in *Germany*; I usually express the Distance of Places by the Number of Hours that are commonly spent in Travelling between 'em; and if at any time I make use of the Word *League*, I understand an Hour's Journey. The *Italian* Miles are generally known, and need no Explication; only the Reader may take notice, That two Miles in *Piedmont* make almost Three, after the ordinary Way of reckoning; and that the Miles of *Lombardy* are the shortest of all. I shall only add, That when I measure any Distance by a certain number of Paces, I mean the Steps I usually make in Walking.

According to Mr. Casimir's *Calculation, the Italian Mile is Five thousand Roman Foot; and the English Mile Five Thousand four Hundred and fifty four.*

According to the Calculation of Mr. Picard (*of the Academy of Sciences*) *a Degree contains Twenty great French Leagues, and Leagues at Sea: Twenty five Common Leagues: and Twenty eight Parisian Leagues and a Quarter: Sixty three Florence Miles and* $\frac{7}{80}$; *and Threescore and thirteen English Miles and* $\frac{7}{100}$.

This

This PREFACE *was added to the First, in the Third* French *Edition of these* LETTERS, *in* 1698.

SEVERAL Persons to whom I communicated the Intention I had to inlarge this New Edition, being of Opinion, that, as my Reflections had appear'd defective, in respect of what they call Politicks, and the Government of those States thro' which I have travelled; and that I have scarce taken any particular Notice of the Libraries, nor of the Manners and Customs of the People; they therefore thought it wou'd not be amiss to insert several of those Things in those Additions. However, the Reader finding, that notwithstanding this Advice seem'd very reasonable, I have not much follow'd the same, will doubtless expect that I should say something here in Justification of my Conduct.

The following Pages taken out of the Two last French *Editions, had been forgot in the* English, *by inadvertency.* (*See* Vol. II. pag. 218, *&c.*

To observe in general, that a State is Monarchical or Democratical, that a Prince has such or such Prerogatives, that there are in the Republick a certain Number of Councils, compos'd of certain Persons, *&c.* this, without any further Particulars, is flat, insipid, and useless,

uſeleſs, when one ſpeaks of neighbouring; and conſequently known Countries. And to give Account of the ſecret Things, one muſt make it his particular Buſineſs, and endeavour to repreſent all Things exactly, as Monſieur *Amelot*, for Example, has deſcrib'd the Government of *Venice*. But doubtleſs, a Man who travels through forty or fifty different States, in twelve or fifteen Months time, has neither Time nor Conveniency to undertake ſuch a Task; and it would be very unjuſt to exact ſuch a Thing from him. A Stranger ought not, nor is not able to dive into the Maxims and Intereſts of Princes, or the myſterious Intrigues of the Miniſtry, becauſe he can very ſeldom, if ever, meet with an Acquaintance that is able or willing to give him a right Information of thoſe ſecret Things. A Traveller has a thouſand other Things upon his Hands, and has not the hundredth Part of the Time requir'd for ſuch an Enterprize. I know how it hath happen'd to ſeveral Perſons, who affecting to be Politicians, in that regard, have precipitately deliver'd the chimerical Speculations which they have credulouſly taken upon Report. We muſt then leave ſuch Penetrations to thoſe who have Time and Conveniency to ſearch into Secrets; as for Example, to Ambaſſadors, and other publick Miniſters, who reſide in the Places, ſend their Spies, wheedle ſome, and bribe others with Money. It is, in my Opinion, very imprudent to meddle with ſuch Things, and

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run the Riſque of ſaying nothing; but * falſe, or uncertain.

* Se queſto foſſe vero, non lo ſarebbe il Popolo.

The World then cannot expect but little, upon this Sort of Politicks, from thoſe who travel as we did. But it is true, that in the Opportunity which preſents it ſelf to 'em in the Courts of Princes, to obſerve certain Circumſtances, and even, ſometimes, new and ſingular Adventures, they may make Uſe of theſe Sorts of Things, by the skilful and judicious Applications, which they may make of 'em. But thoſe Strokes, that ought to be very delicate, are not always perceiv'd; and as every body does not ſee 'em, it often happens, that thoſe whom we had in View, in our ſecret Cenſure, either do not really feel any Thing of what touches 'em; or elſe, they make as if they did not perceive it; ſo that one may ſay, in both Reſpects, that *Narratur Fabula ſurdo*, witneſs the *New Telemachus*. And one may even ſay, that theſe Reflections, notwithſtanding the Dexterity of him that makes 'em, irritating thoſe that are concern'd in 'em, become frequently more hurtful than they are profitable. I leave it to the underſtanding Perſons to judge of the ſeveral Things they will meet with in theſe *Letters*, concerning this Sort of Political Reflections.

☞ I will here add by the By, that it is a very great Error in Abundance of Perſons, to imagine that thoſe that lead a private Life,

uſeleſs, when one ſpeaks of neighbouring; and conſequently known Countries. And to give Account of the ſecret Things, one muſt make it his particular Buſineſs, and endeavour to repreſent all Things exactly, as Monſieur *Amelot*, for Example, has deſcrib'd the Government of *Venice*. But doubtleſs, a Man who travels through forty or fifty different States, in twelve or fifteen Months time, has neither Time nor Conveniency to undertake ſuch a Task; and it would be very unjuſt to exact ſuch a Thing from him. A Stranger ought not, nor is not able to dive into the Maxims and Intereſts of Princes, or the myſterious Intrigues of the Miniſtry, becauſe he can very ſeldom, if ever, meet with an Acquaintance that is able or willing to give him a right Information of thoſe ſecret Things. A Traveller has a thouſand other Things upon his Hands, and has not the hundredth Part of the Time requir'd for ſuch an Enterprize. I know how it hath happen'd to ſeveral Perſons, who affecting to be Politicians, in that regard, have precipitately deliver'd the chimerical Speculations which they have credulouſly taken upon Report. We muſt then leave ſuch Penetrations to thoſe who have Time and Conveniency to ſearch into Secrets; as for Example, to Ambaſſadors, and other publick Miniſters, who reſide in the Places, ſend their Spies, wheedle ſome, and bribe others with Money. It is, in my Opinion, very imprudent to meddle with ſuch Things, and

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run the Riſque of ſaying nothing; but * falſe, or uncertain.

* Se queſto foſſe vero, non lo ſarebbe il Popolo.

The World then cannot expect but little, upon this Sort of Politicks, from thoſe who travel as we did. But it is true, that in the Opportunity which preſents it ſelf to 'em in the Courts of Princes, to obſerve certain Circumſtances, and even, ſometimes, new and ſingular Adventures, they may make Uſe of theſe Sorts of Things, by the skilful and judicious Applications, which they may make of 'em. But thoſe Strokes, that ought to be very delicate, are not always perceiv'd; and as every body does not ſee 'em, it often happens, that thoſe whom we had in View, in our ſecret Cenſure, either do not really feel any Thing of what touches 'em; or elſe, they make as if they did not perceive it; ſo that one may ſay, in both Reſpects, that *Narratur Fabula ſurdo*, witneſs the *New Telemachus*. And one may even ſay, that theſe Reflections, notwithſtanding the Dexterity of him that makes 'em, irritating thoſe that are concern'd in 'em, become frequently more hurtful than they are profitable. I leave it to the underſtanding Perſons to judge of the ſeveral Things they will meet with in theſe *Letters*, concerning this Sort of Political Reflections.

☞ I will here add by the By, that it is a very great Error in Abundance of Perſons, to imagine that thoſe that lead a private Life,

ought never to concern themſelves with the publick Affairs of their Country. Every one ought to act more or leſs, and to contribute according to his Power, towards the general Good, in his Sphere and Condition. Private Perſons have no other Way but that of Requeſt, and Repreſentation, (unleſs they love that of Flight better) but it is lawful for 'em to ſpeak, either by Petitions, or by Advice: and if what they ſay, be reaſonable, they ought to hearken to it: for it is an Axiom of the natural Right, among all Nations in the World, that *Quod omnes tangit ab Omnibus tractari debet.* Whoever has Right to the Sun, and the Air, whether he be an Hermite, or a Miniſter of State, has alſo Right to uſe his Endeavours to ſupport the Publick Good, as being one of the Members of the Body: 'Tis his Duty to do ſo, for his own juſt Intereſt. Peace and War are the Affairs of every Citizen, as well as of thoſe who are at the Helm of Government. The Fleets are his Fleets, and the Armies are his Armies, ſince he contributes towards 'em; and ſince upon their good or ill Succeſs, depends either his Ruin or Proſperity: If the Prince's Ear ought to be open to hear either his Complaints, or his Evidences, or his Diſcoveries, it is reaſonable it ſhould alſo be to his good Counſel; and then Politicks, and Religion, that is to ſay, what regards the Tranquillity of the preſent Life, and the Happineſs of the Life hereafter, are the two great Employments of the

Mind

Mind of thoſe that are wiſe. Men paſs their Days lamentably in the Search after Things which are vain, (how fine ſoever their Appearance may be,) and let alone thoſe that are neceſſary.

I ſhall here take notice of another Raſhneſs, of which many Travellers are guilty: they frequently preſume without any Examination, or ſufficient Information, to aſcertain the Revenues of Princes; after they have rid Poſt through ſome Part of their Dominions. To pretend to decide ſuch Things, when there is not the leaſt Probability that one could have informed himſelf of them, is to love rather to be heard by ſimple and ignorant People, than to acquire the Approbation of ſenſible Men.

The Libraries are not ſo inacceſſible as the Cloſets of Kings and Privy-Councils; for they are commonly Publick; but yet they do not expoſe all their Rarities to the View of every one. All Manuſcripts are not to be ſeen by all Comers: And they often refuſe, particularly in *Italy*, or at leaſt ſhun to ſhow a Traveller, (if he has not a very ſtrong Recommendation,) thoſe Things from which they believe any Advantage may be drawn againſt the *Roman* Religion. I have endeavour'd two ſeveral Times to ſee an *Anaſtaſius* which is certainly in the Library of St. *Ambroſius* at *Milan*, and wherein I know is to be found the Hiſtory of Pope *Joan*. But having been oblig'd to anſwer to the Queſtion, *Quid ſentis de fide*

Catholica? that is to ſay, *Of what Religion are you?* or rather, not having anſwer'd any Thing, they told me, that that Manuſcript was not to be ſeen. If one therefore would make ſome Diſcoveries, or draw ſome curious Collections from the Manuſcripts that are in the Libraries, he wants Time and Conveniences that thoſe who Travel, as it appears by the Date of my *Letters* that I have done, cannot have. He muſt have a great deal of Leaſure; he muſt get a particular Acquaintance with the Library-keeper; he muſt not be ſuſpected by him, eſpecially if Matters of Religion be in queſtion; and beſides, he muſt meet with a true Library-keeper, that is to ſay, with an officious and learned Man; whereas, commonly, if he ſtays but a little While, he is received at firſt by a Sort of Door-keeper, who hath neither Underſtanding, nor any particular Knowledge of the Library; and who is always Frowning and Gaping till he has received the *Teſtons*, or the *Julio's* that are uſually given him. Who ſhall impartially conſider this, will, I hope, in ſome meaſure be contented with what I have been able to give him, and will not upbraid me with Reproaches, which would be the more unjuſt, becauſe if I have made no better Advantage of the Libraries which I have ſeen, I am the greateſt Loſer. Neither will they draw an unreaſonable Conſequence from the little Knowledge that I cou'd have acquir'd of them, againſt the other Obſervations which

I have

I have made, and of which I ſpeak poſitively, as if I could not be better inform'd of one Thing than of another. There are ſome Things that muſt be ſought after to know them, and that, with Care and Pains; there are ſome that muſt be enquir'd after, but that are eaſily found; and there are others, that offer themſelves to View, ſo that one has no other Trouble than to look upon them. 'Tis true, that I have ſcarce pry'd into the firſt, for want of Time, and other requiſite Means; but it was eaſie for me to come to the Knowledge of ſeveral of the others; and above all, to conſider and to deſcribe what has preſented it ſelf to my View. For this Reaſon I carefully made a Diſtinction in the Beginning of this Book, between a *Deſcription* and a *Relation*.

As to what relates to the Manners and Cuſtoms of People, 'tis plain, that if one deſigns to do them Juſtice, and to ſpeak nothing of them but the Truth, he muſt have had much Converſation with thoſe of whom he undertakes to ſpeak; and above all, if he intends to deſcend to Particulars. That which has made me very circumſpect, and very cloſe upon this Point, is the ill Judgment that I ſee many People have made in the Relations they have publiſh'd. For example, If one ſhould ask Dr. *Sprat*, (Biſhop of *Rocheſter*,) about what *Sorbiere* hath ſaid of the Manners of the *Engliſh*, and of ſeveral other Things which that Traveller hath obſerv'd in *England*,

land, he would ſay, that that Man fancies Chimera's, and knows not moſt times what he ſays. And if one ſhould ask *M. M.* what he thinks of what *D. P. Heylin* hath † writ of the Cuſtoms of the *French*, he would have ſtill a leſs Eſteem of him than the Dr. had of the other. To ſpeak ſincerely, 'tis pity that that Man, who is otherwiſe Learned, and deſerves good Eſteem, ſhould be ſo blinded with innate Prejudice againſt the *French*, that he conceives but wrong Notions of 'em. He judges of every Thing that is done in *France* by what he finds upon his Arrival at *Diepe*: and his Antipathy being conſtantly working on him, like a burning and raging Fever, one may ſee that it is againſt his Nature, when he is forced to ſpeak well even of thoſe who have done him Kindneſſes; and that he is in his Element, when in general, and according to his Cuſtom, he ſpeaks ill of all. I never met with any Man ſo terrible upon this Point, tho' at the ſame time, I have ſeen few People but who are ſick of the ſame Diſtemper when they come to ſpeak of the Manners and Cuſtoms of Foreign Nations. I dare ſay, that the Silence which I have almoſt always obſerved upon this Point, does not proceed from the Fear I have had of the ill Effects of my Prejudice, being, I believe, as much upon my Guard, as any Man can be, againſt that Enemy of Reaſon and Truth; and my Exile having on the other Hand made me ſenſible enough, that I have no particular

† *In his Survey of* France.

cular Country here below : But I thought, that not having had Time enough to conſider thoſe Sorts of Things attentively, I could not undertake to ſpeak much of them without running the Riſque of falling into many Miſtakes.

I am alſo upbraided with other Neglects. I have ſcarce met with any Body but who has told me, that I had forgot ſomething very remarkable; or that I have ſpoke very indifferently of ſome Things that deſerved great Praiſes. I anſwer'd thoſe People, *Firſt*, that I had forgot nothing at all, ſeeing I had not undertaken any Deſcription, as I have already given notice enough : And, *Secondly*, I have repreſented to them, that it was none of my Fault if their Fancy was ſo deprav'd as to look upon common Things as if they were ſo many Wonders. Thus, when a *German* of *Frankfort* ſeem'd to me to be very much ſurprized, that I had taken no Notice of the new *Lutheran* Church there; and that a *Swiſs* of *Bern* teſtified as great a Surprize, that I had not made the leaſt Mention of the Sculptures on the Portal of the great Church there, ſo much admir'd by the *Thirteen-Cantons* : I told the Firſt, that if I had been obliged to mention all the Edifices that I had ſeen, which much ſurpaſſed the *Lutheran* Church at *Frankfort*, both in Largeneſs and Magnificence, I muſt have enlarg'd my Book to ſeveral Volumes : And I deſir'd the other to conſider, that thoſe Sculptures that the common People of *Switzer-*

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land extol ſo much, were but in very little Eſteem with People who underſtand theſe Things. Every one commonly has a good Opinion of what is his own, and of what he has at Home; of what he has admir'd, or heard to be admir'd from his Infancy: Or, one praiſes that which he knows to be moſt deſerving, without informing himſelf if there be any other Thing more Praiſe-worthy, than what he knows. Thus, a Clown, who has never been out of his poor Cottage, fancies that the old ruin'd Caſtle of the Lord of the Mannor, and the old Tapeſtry which has hung there an hundred and fifty Years, in ſpite of Rats and Spiders, are the fineſt Things in the World. It is not the ſame with a Man who hath been a little abroad. When one has ſeen many Things of the ſame Nature: he takes no notice of ſome of them, and ſpeaks of others by the juſt Compariſon he makes of them together. If I ſhould praiſe the Churches of *Antwerp* ſo very much, where ſhould I find Terms for thoſe of *Rome* and *Naples*? One muſt therefore diſtribute Praiſes according to the different Merit: He who never ſaw a Steeple but that of his own Village, muſt not ſay, that it is the higheſt in the whole World.

Some People have alſo ſaid, that there are many Things in this Relation, which, according to their Judgment, are not ſo important as to deſerve to be mention'd. I thought I had ſaid enough in the *Preface*, that precedes this, to prevent this Objection; but I deſire the

the Reader to read what I have further added, to remove theſe Cenſures, in my Letter to Mr. *Waring* at the End of the Firſt *Volume.*

Moſt of the young Gentlemen who are ſent by their Parents into *Italy*, are Children who think more of Eating, Playing, and Sleeping, than to enquire much about Rarities. Thoſe who are of that Humour need no other Advice but this, to carry good Wine, a Bed, and Cards along with them; or rather, not to go from Home, where they can have all thoſe Things more conveniently than in any other Place. But there are ſome others who are of a much different Diſpoſition, who love to inſtruct themſelves carefully of every thing; and who paſſionately ſeek after all poſſible Means for their Inſtruction, and greedily embrace the ſame, when found. The Object ſtirs up their firſt Deſire, and excites ſuch a Curioſity in their Mind, that they would willingly ſwallow down all the Books that treat of Towns, and other Places which they viſit, to be the more and exactly inform'd of them. 'Tis for their Sake, that I have added Abundance of Things in this new Edition; and particularly in the Advices which I had already given to Travellers; hoping that thoſe Things will be Satisfactory to them, and ſave them a great deal of Time.

I don't believe it neceſſary to enlarge my ſelf very much here, to give the Reader an Account of ſeveral new Pieces, which he may find at the End of theſe Volumes. The Diviſion

* *This is ſaid of the Third* French *Edition.*

of the* Three Tomes, having thro' Inadvertency, been made very unequal, the Bookſeller deſir'd me to give him ſomething to add to the leaſt, in order to make it near as big as the Two others. The Truth is, that my firſt Deſign has been to ſatisfie him: But here I cannot but be perſuaded, that this Mixture of Things, which have all Relation to ſome one of thoſe mention'd in the Body of the Work, and which ſerve to confirm or illuſtrate them, will be as favourably receiv'd as any other. I had a Mind to have added a ſhort Diſſertation upon the Unicorn, upon Account of what I have ſaid of that pretended Animal, when I mention'd the famous Cabinet of M. *Settala*. But I underſtand, as I am writing this, that the Impreſſion of the Book is finiſh'd, ſo that I find my ſelf obliged to referr it to another Time. I ſhall only tell the Reader here, that I was deceived with *Olaus Magnus*, and ſome others, when I gave the Name of *Horn*, in the firſt Edition of this Book, to that which was really the *Tooth* of a Fiſh. For I don't think that *Camerarius* is in the right, to imbrace the Opinion of *Bodin*, who believes, that the Teeth of the Elephant it ſelf ought to be call'd Horns, becauſe, as he ſays, their Root proceeds from the Brain. Therefore that Thing which is vulgarly call'd the Horn of the Unicorn, is a Tooth, and comes out of the Jaw-bone of a Fiſh, which is very well known in the *North* Seas, by the Name of *Towak*, as *Olearius* ſays. And we muſt not confound this Fiſh with another

nother that has a Sort of ſtraight Horn in the middle of his Forehead, and which is deſcrib'd by many Naturaliſts and Travellers. By this I acknowledge the Error I have been drawn into, but after all, perſiſt in what I have already ſaid, that the Unicorns are nothing but Chimera's. I know that Meſſieurs *Bartholin*, the Father and the Son, who are equally Curious and Learned, have endeavour'd to prove the Exiſtence of that Animal, and I have conſiderately read what they have writ of it. But, I hope, they'll give me leave to ſay the ſame of their Proofs and Reaſons, as I have taken the Liberty to ſay of thoſe of *Blondel* againſt the She-Pope.

☞ *That Woman puts me in Mind of a Thing which I ſhall willingly inſert here, ſeeing it now offers it ſelf, and which may be reckon'd one of the ſtrongeſt Arguments to convince the World, that the Female Pope is not a Chimera like the Unicorn. 'Tis an Abſtract of the Chronicle of the ancient Monaſtery of* Canterbury, *Founded by the famous* * Auguſtin, *who was ſent into* England *by* Gregory the Great, *and who was called the* Apoſtle of Kent. *Immediately after the Year* 853, *in the Catalogue of the Biſhops of* Rome, *the Chronicle mentions theſe Words,*

* *He was afterwards made Archbiſhop of* Canterbury.

Hic obiit *LEO* Quartus, cujus tamen anni uſq; ad Benedictum tertium computantur, eò quod Mulier in Papam promota fuit.

And

And after the Year 855.

JOANNES. Iſte non computatur, quia Fœmina fuit.

BENEDICTUS Tertius, &c.

An Engliſh *Divine of extraordinary Learning and Merit, hath lately writ a Book, which is not yet printed, to prove that there was a Female Pope, wherein he makes Uſe of the Strength of this Teſtimony admirably well; and makes it appear, that thoſe belonging to that Monaſtery had a frequent and intimate Commerce with* Rome: *and that thoſe Words which I have juſt now quoted after him, were Regiſtred at the ſame Time ſpecified by the Date.*

As the Additions in theſe Two Volumes, have been made at ſeveral Times, we ſee now it has happen'd through forgetfulneſs, that ſome few Matters, or Reflections almoſt the ſame, have been brought in twice; for which ſmall Miſtake, we beg the Reader's Indulgence, and deſire him not to take theſe two or three Kinds of Repetitions, as if they had been made with any Deſign: And eſpecially that which concerns a Modern Author, in the Second Volume; Pages 22, and 597.

Our juſt Regard for thoſe who are now publiſhing this preſent Engliſh Edition, is the Cauſe for which the French one is defer'd. If in the mean time any Bookſeller beyond Sea pretended to have theſe new Additions tranſlated, and printed, without communicating to us his Deſign, we think he ſhou'd ſee not long after, that he had not well done for his own Intereſt.

A NEW

A NEW VOYAGE TO ITALY.

To D. W. *Esq;*

LETTER I.

SIR,

HOLLAND is a Country so near, and so well known to yours, that I should, perhaps, have said nothing of it, had not your expres's Commands oblig'd me to it. In Compliance therefore with your Desires, I will endeavour to give you an Idea of this uncommon Country; with some particular Remarks concerning the Cities I shall have occasion to see. But I must first tell you, that there are so many Things in *Holland* that deserve to be seen by every curious Person, and can hardly be seen any where else, that I think it impossible you should decline making a Voyage thither. The Passage over is but short, and you will have

a thouſand Opportunities to render it convenient. Therefore, being perſuaded, that you will not fail, one Day, to ſatisfy ſo reaſonable a Curioſity, I ſhall not entertain you ſo largely as I might, with an Account of thoſe charming Provinces, wherein I have formerly, for ſome time, ſojourn'd.

As we approach'd theſe Coaſts, we perceiv'd, even at the neareſt diſtance, the Tops of the Trees, and of the Steeples, as if they iſſu'd out of a Land ſunk under Water; for *Holland* is univerſally flat and low, as a continued Meadow. 'Tis cut into Canals and large Ditches, to receive and drain the Waters, which otherwiſe would make the Land too moiſt; and there are but few Places that can be plough'd. A Country like this is not naturally habitable; but Induſtry, conſtant Labour, and the Love of Profit, have brought it into ſuch a State, that there is not in the World, one ſo Rich, and ſo well peopled, proportionably to its Extent: * Some affirming, that the little Province of *Holland* alone, contains more than Two Millions and Five Hundred Thouſand Souls.

* Puffendorf. *Others pretend that the Seven Provinces together do not contain more than Two Millions of Inhabitants. It is difficult for a private Perſon, and eſpecially for a Stranger, to be well inform'd of theſe kind of Things.* See Voſſius.

The Cities are, as it were † link'd together; and we may ſay that they are all of a ſparkling Beauty. The more we conſider them, the more agreeable we find them. || Great Care is taken

† *The United Provinces have one City of the firſt Rank,* viz. Amſterdam *Above Twenty of the ſecond Rank, which may be compar'd with the great Cities of* France, *after* Paris. *More than Thirty of the Third, which are equal to* Parma *and* Modena. *Above Two Hundred great Boroughs, and more than Eight Hundred Villages.* G. L.

|| *There is no leſs Curioſity and Neatneſs in their Ships, than in their Houſes. This Cleanlineſs extends throughout: You may find it in the Stables, where the Cows Tails are ty'd up with a little Cord to the Roof, leſt they ſhould defile themſelves. They waſh all, and ſcoure all the Walls, Moveables, and Utenſils in the Houſes. It would be well if they could waſh the Water it ſelf, which is, indeed, very thick and naſty in many Canals.*

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to keep their Houſes neat and fine, both within and without, they waſh them, and paint the very Bricks over from time to time; ſo that they always look new. The Doors and the Windows are commonly of hewn Stone or Marble; the Inſide of the Shops, and lower Rooms, even with the common Tradeſmen, are alſo generally lined with fine ſquare *Delft* Tiles. All the Glaſs-Windows ſhine like Cryſtal: Every Window hath its Shutters, which being uſually painted red or green, make altogether a Mixture moſt pleaſant to the Sight.

The Streets are ſo clean, that the Women walk abroad in Slippers all the Year. The Canals are often adorn'd with two Rows of Trees, which make a delightful Shade, and a lovely Walk on each ſide of the Streets. This is, in ſome meaſure, a general Idea, not only of the Cities, but alſo of the Towns and Villages; for the ſame Order and Neatneſs is to be ſeen throughout.

The moſt uſual way of Travelling, is by the Canals, and nothing can be more convenient. The Boats are drawn by Horſes, and go off at Set Hours. You are ſeated as quietly in them as if you were at home, and ſhelter'd both from Rain and Wind: So that you may go from one Country to another almoſt without perceiving that you are out of the Houſe. When the Canals are frozen, the Skates and the Sledges ſerve inſtead of the Boats; and this new way of Travelling is a new Pleaſure. Thoſe who ſlide skilfully on Skates, will out-run the Poſt-Horſes, and even ſome will undertake to go a League in leſs than Ten Minutes. Thus you ſee how commodious the Canals are, but this is not the only Uſe: For they ſerve to drain the Waters; and are alſo uſeful for Traffick, and the Carriage

of Goods as well as Perſons. The Earth which they take out, raiſes the Banks, and makes the Ways more convenient for thoſe who travel on Foot; they ſerve both for Incloſure and Ornament. In ſome Places they have ſome ſort of Fiſh.

Abundance of Things are naturally wanting in *Holland*: But Foreign Countries plentifully ſupply them with Corn, as well as Wines, and all the other Neceſſaries and Conveniencies of Life. All the World knows how far their Trade extends: And it may well be ſaid, that as it partly gave the original Strength to this State, ſo it is ſtill its principal or only Support. Every Man in *Holland* is a kind of Amphibious Creature, equally accuſtom'd both to Sea and Land. I remember I have read in a good Author, That this ſole Province hath more † Shipping than all the reſt of *Europe*.

† *The Number of Veſſels, in the common Opinion, is eſteem'd ſo great, that it is thought to equal all the reſt of* Europe *together.* Card. Bentivoglio. Puffendorf *ſaith the ſame; and others have written, that the United Provinces have more Ships than Houſes. I cannot think any Perſon hath exactly calculated them, every one ſpeaks as he imagines, or hath heard, ſo that little heed is to be given to Diſcourſes of this Nature.*

It is true, that if, on one ſide, the Sea is the Cauſe of all the Riches of *Holland*, it muſt alſo be confeſs'd, that it hath ſometimes caus'd terrible Damages. It is ſtopp'd with Banks of Earth, which they call Dams, and all Care imaginable is taken to maintain them. They have Mills to empty the Water, and uſe all imaginable Induſtry to prevent Miſchief, or to remedy it when it happens. Yet ſome Places of theſe Banks are often broken, and the Inundations have made moſt furious Ravages. So that, with reſpect to the * Sea, they may well uſe the Device of a

* *On the 17th of* April 1420, *(or* 1421, vid. Chronicon Gerbr. *) One hundred thouſand People were drown'd at* Dort, *and thereabouts.* 1446, *There were Fifteen Pariſhes drowned,* Seb. Munſter. *The Sea carry'd away* 121 *Houſes of the Village of* Scheveling, An. 1574. (J. Parrival.) *At preſent the Church is near the Sea, whereas formerly it was in the midſt of the Village.*

Torch

Torch invert. *That which feeds me kills me.* This is the fatal Miſchief of *Holland*, a dreadful Inconveniency, of which all that can be ſaid is, That they labour to help it as much as they can; but, after all, they can never reſtore the drown'd Cities, nor the Lives of many Thouſands of Men, who have, from time to time, periſh'd by theſe Deluges.

It is not without ſome Regret that I diſturb your former and more pleaſing Idea's; but I fancy that, to comprehend Things well, we muſt know both what's for, and what's againſt them. This Defect is not accompany'd with many others. 'Tis true, the Air is no where very good. Sometimes in the faireſt Weather it ſuddenly becomes cold, and this Unequality admits of no great Difference between the Summer and Winter Cloaths. † The Impoſitions are great, which partly cauſe the Dearth of Victuals: But the People of this Country, who are born under that Yoke, and whom their great Trade hath made live at eaſe, ſcarce think of it. I confeſs I ſhould not long admire thoſe continu'd Meadows of which *Holland* is compos'd: They ſeem fine enough for a few Hours, but one grows weary of their perpetual Uniformity: And I am perſuaded the Variety of your Country of *Kent* would pleaſe you better.

† *The Gabel of Salt is the leaſt conſiderable; Salt coſts but Two pence or Three-pence the Pound of ſixteen Ounces. The greateſt Impoſts are on Wine, Beer, and Corn.*

We were at once ſurpriz'd and charm'd at the firſt thing which we obſerv'd at our Arrival at *Rotterdam*. This City having this ſingular Qualification, that many of its Canals are broad and deep enough to receive the greateſt Veſſels, nothing can be compar'd with the pleaſant Mixture of Chimnies, Tops of Trees, and Streamers of Veſſels. One is aſtoniſh'd at the Port to behold ſo beautiful a Confuſion; and can hardly tell whether it be a Fleet, a City, or a Foreſt; or

rather ſees what is ſeldom heard of, a Meeting of thoſe three things, the Sea, a City, and Land.

ROTTERDAM. *Rotterdam* is not reckon'd as one of the Cities of the Province call'd *Principal*, becauſe it hath not been always in ſuch a flouriſhing Condition as it is at preſent; but, without doubt, it ought to be eſteem'd the ſecond of the firſt Rank, whereas now it is but the firſt of the ſecond. Its Port is very commodious and fair, being always fill'd and encompaſs'd with Shipping, and its Trade increaſes daily. It is large, populous, rich, and pleaſant, and as I mention'd before, with few Exceptions. Since the Country is flat, I need not tell you that the Cities are ſo too.

The Magazines for the Equipping of Ships, the Town-houſe, and that of the Bank, are very fine Structures. When we went to ſee the Glaſs-houſe, we found them at work on little enamell'd Bowls, and I know not how many Children's Baubles, with which they drive a great Trade amongſt the Savages. Alſo near this, we ſaw the curious Works in Paper of the Sieur *Van Vliet*; as Ships, Palaces, and whole Landskips in a ſort of *Baſſo relievo*, all, as they ſay, done and in-laid with the Point of a Pen knife.

* 1687. There are at * preſent two *French* Churches at *Rotterdam*; which the Magiſtrates take a particular Care to ſee furniſh'd with Miniſters of exemplary Merit. It is certain, that this City is become famous for its Learned Men, as well as for its Trade and Beauty. It is from hence we had that uſeful and eſteem'd Work, *Les Nouvelles de la Republique des Lettres.* I might even ſay, a Work which is ready to be lamented, ſince the Indiſpoſition of the Author gives us reaſon to fear he will be no more able to apply himſelf to ſo painful an Undertaking; I am inform'd, that

that Mr. *Baſnage de Beauval* intends to continue it. He is endow'd with a great deal of good Literature and extraordinary Wit, and all the Sagacity that is neceſſary to make a right Judgment of Books.

The brazen Statue of *Eraſmus* is in the Place called the Great Bridge. This Statue is on a Pedeſtal of Marble, encompaſs'd with Rails of Iron. *Eraſmus* is in a Doctor's Habit, with a Book in his Hand. Hard by, you may ſee the Houſe in which he was born; it is very little, and the following Diſtich is written on the Door.

They erected his Statue in Wood, Anno 1540. *One in Stone*, Anno 1557. *and at laſt that of Braſs, (which is to be ſeen at preſent)* Anno 1622.

Ædibus his ortus, Mundum decoravit Eraſmus
*Artibus ingenuis, Religione, * Fide.*

* Nicodemicâ.

There are ſo many Opinions concerning the Time both of the Birth and Death of *Eraſmus*, that it has ſeem'd abſolutely impoſſible to Monſieur *Bayle*, to decide ſo intricate a Controverſy. Thoſe who made the Inſcriptions that are to be ſeen on the Pedeſtal of the above-mention'd Statue, tell us, that he was born *October* 28, 1467. and ſeveral other Authors are of the ſame Opinion. But notwithſtanding the Regard we ought to have to the Credit of this Inſcription, I muſt own that I am not convinc'd by it, and perhaps I may, at another time, give you the Reaſons that make me queſtion its Authority in this Point. The Epitaph at *Baſil* (which, by the way, is falſely cited by ſeveral Perſons, tho' it may be very eaſily read) runs thus, MORTVVS EST IIII. * EID. IVL. IAM SEPTVAGENARIVS. AN. A CHRISTO NATO M.D.XXXVI. This *Jam ſeptuagenarius* is a looſe way of Expreſſion; nor do I know that any Perſon has fix'd the Time more particularly. However, 'tis certain this Illuſtrious Au-

I read it ſeveral times over, and copy'd it with Care.

* *Inſtead of* ID. *or* Idus.

See the whole Epitaph hereunder, in the Art. of Baſil.

thor was born at *Rotterdam*, and not at *Turgaw*, as ſome have written; and 'tis no leſs certain, that he dy'd at *Baſil*, and not at *Friburg*, as *Parrival* affirms, after ſeveral others. *Monconys* aſſures us, tho' I know not upon what Authority, that 'twas *Eraſmus* who invented the Uſe of Turf. 'Tis at leaſt a Hundred Years ago ſince *Julius Scaliger* wrote, that Three hundred Years before, they burnt Turf in *Holland*; and 'twou'd be a difficult Task to prove, that the Uſe of it was not yet earlier.

Being, for ſome Reaſons, induc'd to go to a Village call'd *Lekerkeck*, three ſmall Leagues diſtant from hence, upon the River *Leck*, I will impart to you three or four ſmall Curioſities I obſerv'd there.

The Lord of the Place told us, That the Salmon Fiſhing, the Fifth part whereof only belongs to him, yielded him formerly Twenty thouſand Livres *per Annum*, and oft-times more. And that the Salmon having taken another Way, by degrees, that Revenue is ſo ſtrangely diminiſh'd, that for ſeveral Years it has ſcarcely defray'd the Charge of the Fiſhery; ſo that that Gentleman would have given it over, if he had not been oblig'd to maintain his Right. Formerly alſo the Salmon ſwarm'd before *Dort* in ſuch Multitudes, that the Maid-Servants of that City made their Bargains, according to the common Saying, not to be compell'd to eat it above twice a Week; but at preſent they are rid of that Trouble.

We went to ſee a Country-woman there, who, laſt Year, was brought to bed of Six Sons: There were Four of 'em baptiz'd, and the eldeſt of 'em liv'd Four Months. This is very true.

A Maid of the ſame Village carry'd a Muſquet Seven Years, without being diſcover'd.

She went always by the Name of *La Bonté*, by which Name ſhe was muſter'd, and at preſent ſhe is a Servant in the Houſe of the Lord of that Place.

Some Years ſince dy'd in this Place *Gerrit Baſtiaanſen*, a Fiſherman, who was Eight Foot high, and weigh'd 500 Pounds, tho' he was very lean. We were in his Houſe, the Doors whereof are very high, and where they ſhow'd us ſome of his Cloaths.

Inſtead of entertaining you with an Account of the pretended Foundation of *Roterdam* by one *Roterius*, Son to a King of the *Sicambri*, mention'd by *Trithemius*, in his Hiſtory (I had almoſt ſaid *Romance*) of the Origin of the *Gauls*; I ſhall take this Occaſion to advertiſe you, once for all, that I'm reſolv'd to take no Notice of ſuch uncertain and unatteſted Stories that may be juſtly rank'd among Fables. The *Roter*, or *Rotter*, is a little River that falls into the Canals of *Rotterdam*; and, doubtleſs, gives its Name to the City: But whether this River takes its Name from the pretended *Roterius*, or from ſome Town that he had formerly built near this Place, is a Queſtion which I leave to be decided by thoſe who have either Leiſure or Inclination to examine ſuch Controverſies.

I obſerv'd one Thing in this City, which is too ſingular to be forgotten. The Tower of the great Church, which lean'd to one ſide, was ſet up ſtreight, as you may ſee by the Inſcription engrav'd on Braſs, at the bottom of the Tower on the Inſide. It is in *Dutch*, but I ſend it you in *Engliſh*.

In the Year 1651, *the* 25*th of* September, *they began to open the Foundations of this Tower, and they drove in huge Piles round it, becauſe the ſaid Tower lean'd upon the great Nave of the Church, on the North-*

Eaſt

East Side: They ſtreighten'd it about Three Foot and a half, from the North-East to the South-West, and by this Means it became firm and upright: This was finiſh'd in the Year 1655, *the* 22*d of* April, *by* Nicholas Jeremy Perſoons, *Architect.*

'Tis a high and maſſy Tower: So that this nice and bold Undertaking was of very great Conſequence to thoſe People that dwelt near it. The great Steeple at *Delft*, which is pretty near the ſame Figure, leans alſo on one ſide: But I know not whether they would be willing to run the Hazard of the like Workmanſhip: In that caſe, the Inhabitants towards whom the Tower leans, would do well to remove themſelves out of its reach. *Dion Caſſius*, in the Sixteenth Chapter of the Life of *Tiberius*, relates ſomething like it, and that the Architect was ill rewarded for his Pains and Ingenuity.

The Poſt-Hour obliges me to finiſh this Letter: Be perſuaded, that I will omit nothing which I believe proper for your Satisfaction. And if my Leiſure will not always permit me to give you a particular Account of every thing, aſſure your ſelf, that whatever I write ſhall be without Partiality, and founded upon careful Information. I am,

Rotterdam, Octob. 6. 1687. *New-Stile.*

SIR,

Yours, &c.

LET-

LETTER II.

SIR,

WE came from *Rotterdam* to *Delft*, in less than two Hours, by the *Rotterdam* Boat. *Delft* holds the third Rank in the Assembly of the States of *Holland*. I will give you no other Description of it than what I have told you of the Cities in general, the Idea of which you must always call to mind. They shew'd us the Tomb of Prince *William*, who was * Assassinated in this City. I cannot forbear sending you the Epitaph of that Great Prince; the Restorer of Religion in the *Low-Countries*, and the Founder of the Republick: And I do it so much the more willingly, because this Monumental Inscription is seldom to be met with, in the Relations that have been given of this Country; which, perhaps, proceeds from the Difficulty of reading it. The Tomb, worthy of that Hero, is in the new Church.

DELFT *Built* Anno 1075, *by* Godfrey *the Crook-Back Duke of* Lorrain.

* *By* Balthasar Gerard, *or* Serach *of* Franche Comte, Anno 1584. *The Prince was* 52 *Years old.*

D. O. M.
Et
Æternæ Memoriæ
GULIELMI NASSOVII
Supremi Aurausionensium Principis
Patriæ Patris:
Qui Belgii Fortunis suas post habuit,
Et suorum.
Validissimos Exercitus Ære plurimùm privato,
Bis conscripsit, bis induxit.
Ordinum Auspiciis Hispaniæ Tyrannidem propulit,
Veræ Religionis Cultum, avitas Patriæ Leges.
Revocavit, Restituit.

Ipsam

Ipſam denique Libertatem tantum non aſſertam
MAURITIO PRINCIPI
Paternæ virtutis Hæredi, Filio
Stabiliendam reliquit.
Herois verè pii, prudentis, invicti,
Quem Philip II. Hiſp. Rex, Ille Europæ Timor, timuit;
Non domuit, non terruit:
Sed impio Percuſſore, Fraude nefandâ ſuſtulit.
Fœderat. Belg. Provinc.
Perenni Memoriæ Monum.
P. C.

You may alſo ſee the Palace of the Statholder, the Grand Place, and the great Hoſpital, with the Garden.

The Arſenal and the Town-Houſe are the principal Buildings which they ſhow to Strangers. It is but a good League from *Delft* to the *Hague*, following the Courſe of the Canal. You paſs not far from *Reſwick*, and *Voorburg*, which are very pleaſant Villages; and all along you meet with Houſes of Pleaſure, Walks, and delightful Gardens.

We ſcarce meet with any Hiſtorian that mentions the City of *Delft*, without ſpeaking alſo, with Admiration, of what was obſerv'd not very long ago there, of two Storks (the Male and the Female,) who, after many fruitleſs Endeavours to ſave their young ones that were in their Neſt on the Top of a Chimney, the Houſe being on Fire, reſolv'd at laſt to cover them with their own Bodies, tho' with the Hazard of their Lives, even to defend 'em from the Flames, or elſe to periſh altogether. I could eaſily maintain the Probability of this unqueſtionable Fact, by a great many other well atteſted ones, that I have met with in Hiſtory; but I ſhall only here take Notice of two Things: The one is, That from thence came the Πελαργικοὶ Νόμοι, which *Ariſtophanes* ſpeaks of, as alſo the Ἀντιπελάργειν. The other is, That the Word *Stork*, in the Holy Lan-

Language, is deriv'd from one of thoſe that ſignify *Benignity*, *Kindneſs*, *Mercy*, as being the true Characters of that Creature. St. *Ambroſe*, and all the Naturaliſts as well as he, call it *Pia Avis.*

HAGUE. Tho' the *Hague* has ſome of the Privileges of the Cities, yet it is put in the Rank of the Boroughs, becauſe it is not wall'd, and ſends no Deputies to the Aſſembly of the States General: Yet we may ſay, that, in reſpect of its Largeneſs and Beauty, it deſerves as much Honour as the beſt Cities.

* The Prince of *Orange* reſides here, (1687) and keeps a very fine Court. Here the States-General † Aſſemble, and the Ambaſſadors, and other Miniſters of Foreign Princes, have their Reſidence. The People are more polite and ſociable than in other Places: The Coaches are numerous: The Houſes and Walks are very fine, and the Air is very good. In a word, 'tis moſt certain that the *Hague* is an inchanting Place. The Wood is one of its chief Ornaments: For, as I told you, it tires one to ſee nothing but Meadows; and therefore to walk in a Wood in *Holland*, gives a double Satisfaction. You have alſo the Walk by the Sea-ſide to the Village of *Scheveling*, whither you may go in Half an Hour, by a ſtrait Pathway cut croſs the Downs. There is a good Fiſhery at *Scheveling*. There you may ſee a Chariot with Wheels and Sails, which the Wind drives by the Sea-ſhore, ſo firm and even is the Sand on that Coaſt.

* *The late King of* England.

† *You may ſee the Place of this Aſſembly, and the other Hall, where the States of* Holland *meet.*

The Sieur Reſnerus, *a Gentleman of* Zealand, *who dwells at the* Hague, *hath a Cabinet, where, among other Things, are a great number of very curious Shells.*

Between the *Hague* and *Scheveling*, there is a little Houſe of Pleaſure belonging to Mr. * *Benting*, who is very well known to you. A Grand Penſionary of the *Hague* (he that was Monſieur *de Wit*'s Predeceſſor) weary of the Affairs and Buſineſs of the World, caus'd this little fine Houſe

* *Since created Earl of* Portland.

Houſe to be built, with very delightful Gardens, and retir'd thither ; and as he was both a Philoſopher and a Poet, this Solitude agreed much better with him, than his former State of Life. He nam'd this Place *Sorgvliet*, (pronounce *Sorflit*,) that is to ſay, *Out of Care*. A Term equivalent to the *Curifugium* of *Emanuel Teſoro*, and gives us the ſame Idea as that of the famous *Pauſylipus*.

Stet quicunque volet potens
Aulæ culmine lubrico,
Me dulcis ſaturet Quies, &c. (Seneca.)

(*This ſame Place has receiv'd ſeveral Improvements and Embelliſhments, ſince its being in the Poſſeſſion of its new Maſter.*)

The Situation of the *Hague* deſerves indeed, in a peculiar manner, to be diſtinguiſh'd from that of any other Place in *Holland*, becauſe of the Variety of its Landskip, having the Wood on the *North*, the Meadow on the *South*, ſome Arable Lands *Eaſtward*, and the Downs and Sea to the *Weſt*.

Its Trade is inconſiderable, in reſpect of the Cities, which have Havens, or great Manufactures ; yet a great deal of Buſineſs is tranſacted in this Place. Beſides, there are many rich and noble Families which live on their Revenues or Employments in the Army, or Court.

The great Concourſe of Perſons of Quality, is the Cauſe that it is always furniſh'd with Maſters, requiſite for the Inſtruction of young Gentlemen in all ſorts of Exerciſes. The Academy eſpecially is in great Reputation. There is one of the fineſt Manages I ever beheld, and the Rider is a very skilful and honeſt Man.

The Prince of *Orange* is lodg'd * in the Palace of the ancient Counts of *Holland*. To ſpeak Truth,

* *The Chappel of this Palace now is made uſe of for the* French *Church.*

Truth, there is nothing extraordinary in this Palace. That which is called the * *Old Court*, where the Princes of *Orange* formerly dwelt, is a more regular Building. † The Houſes of Pleaſure are very beautiful.

We had the Curioſity to go on purpoſe to the Village of *Looſduynen*, to ſee the two brazen Baſons, in which, 'tis ſaid, the Three hundred Sixty-five Children of the Counteſs of *Heneberg*, Daughter to *Florent*, the Fourth Count of *Holland*, were Baptiz'd.

* *Now belonging to the K. of* Pruſſia.

† *In the Neighberhood of the* Hague *is* Honſlardyke, Riſwyck, *and* La Maiſon du Bois.

This Hiſtory is to be found in Eraſmus, Vives, Guicciardin, Chriſtoval, Camerarius, Scriverius, Guill. Heda, Guy Dominick Peter, *Author of the Annals of* Flanders, *and in many others, who ſpeak of this Birth, as of a thing very well atteſted; and, as they believe, true. The Annals relate, that the* 365 *Children were Baptiz'd by the Biſhop,* Don William, *Suffragan of* Tryers, *and that both they and their Mother died on the ſame Day, which was* Good-Friday, Anno 1276.

Surius, Garon, *and divers Chronologers, relate a Hiſtory of a Lady of* Provence, *called* Irmentrude, *Wife of* Iſembard, *Count of* Altorf, *who being brought to bed of Twelve Sons, would have cauſed Eleven to be drowned in the River. They add, That* Iſembard *meeting the Woman which carried them, asked her what ſhe had in her Basket, the Woman anſwer'd, They were little Whelps, which ſhe went to drown.* Iſembard *was reſolv'd to ſee them, and having diſcover'd the Matter, he took the Children and put them to Nurſes, and when they were grown up, preſented them all alive to his Wife; in Memory of which, ſaith the Hiſtory, or the Story, that Family aſſum'd the Name of* Whelps, *which it ſtill retains.*

J. Picus Mirandolanus II. *writes, That a Woman of his Country, named* Dorothy, *brought Twenty Children into the World at two Births, Nine at one, and Eleven at the other. See the* Prodigious Hiſtories *of* P. Boaiſtuau.

Albertus Magnus *ſpeaks of a* German *Woman, who was brought to bed of One Hundred and Fifty Children. It would be no hard matter to produce a conſiderable number of like Examples, which ſome think true, and many falſe.*

You know what hath been ſaid of this Lady; that having reproach'd a Beggar-Woman for having too many Children, the poor Creature in anſwer, * wiſhed her as many as there were Days in the Year; which within the Year accordingly happen'd; for the Counteſs was brought to bed of theſe Three Hundred Sixty-five Children, who, as I have ſaid, were all Chriſten'd, and the ſame

* Camerarius, *a Grave and Learned Author, relates many Inſtances of the Efficacy of ſuch Imprecations.* Medit. Hiſt. To. 1. l. 5. c. 6.

ſame Day bury'd in the Church of *Loſdun*. This Hiſtory is deſcribed at large there, in a great Picture, on the Sides of which the two Baſons are fix'd. We muſt not forget that the Boys were named *John*, and the Girls *Elizabeth*. *Marcus Cremerius* relates, that a *Polonian* Lady, the Wife of Count *Virboſlaus*, upon ſuch an Imprecation, was brought to bed of Thirty-ſix Children.

I am loth ſo ſoon to part with the *Hague*, which, without Contradiction, is a fine pleaſant Place; but I muſt ſay ſomething of *Leyden* and *Haerlem*, before I finiſh my Letter. Think not, that when you leave the *Hague*, and come to *Leyden*, you fall into a deſart Country; every thing hath its Value, and that of *Leyden* is not ſmall. 'Tis true, all the Cities of *Holland* have a ſort of dazling Beauty; and we cannot praiſe one, without ſaying ſo much of it, that we want new Expreſſions for the other. Nevertheleſs, I ſhould be glad to be able to give you ſome new Idea of the Beauties of *Leyden*.

LEYDEN, *an ancient City.*

This City hath not ſo many Coaches as the *Hague*, nor ſo much noiſy Buſineſs as *Rotterdam*: But perhaps its Quiet is far more charming. It is a great City; but, however, Repoſe reigns there, and in it you may enjoy all the Sweetneſs of a Country Life. 'Tis no wonder to obſerve an extraordinary Neatneſs, where there is ſo little Buſineſs and Diſturbance. Nothing comes near that of its Houſes, and we may compare its fine Streets to ſo many Alleys of a well-adorn'd Garden. Yet it muſt be confeſs'd, that the Inhabitants of *Leyden* would willingly conſent, that their Streets ſhould be leſs clean, and that they would endure a little more Trouble, on Condition they could be Maſters of a good Haven. I have heard Projects have been contriv'd about it; but it's ſaid, that their Land

lies

lies ſo low, that they dare not give the Sea a Paſſage: So that the Woollen-Manufacture makes the greateſt Trade of this City.

You know * *Leyden* is very ancient, and there are ſtill left ſome Marks of its Antiquity. But that which at preſent renders it moſt Famous is the † Univerſity. They commonly carry Strangers to the Phyſick-School; and in the Anatomy-Hall you may ſee a great number of Skeletons of Men and Beaſts: Many natural Rarities, and other Curioſities; as Plants, Fruits, Animals, Arms, ſtrange Habits, Pictures, Mummies, curious Works, Urns, Idols, *&c.* I fear you would hardly give credit to the Story of a *Pruſſian* Peaſant which is there Painted: He had ſwallowed a very large Knife; ſo that they were forced to cut open his Stomach to get it out, after which he lived eight Years.

* *Some believe, that the Burg is a work of the* Romans: *Others attribute it to the* Saxons: *but* Jo. Scaliger *pretends it was built by the Counts not above four or five hundred Years ago. There is a Labyrinth on the Top of the little Mountain, which is agreeable enough, as alſo a Well.*

† *The number of Scholars is fifteen hundred, or thereabouts. The Univerſity hath divers Privileges: 'Twas founded* Feb. 8. 1575.

Here is the Shape and Bigneſs of that Knife (as it is there drawn) as near as I could gueſs at it at ſome Diſtance, not being able to reach to meaſure it; I am ſure I have rather leſſen'd, than enlarg'd it: At the ſide of it, is written *Andreas Grunheim Boroſſus, Annorum* 22. *deglutivit Cultrum hujus magnitudinis, Anno* 1635. 29 *Maij.* It is added, that *Daniel Schuabius* took out the Knife the

Daniel Beeker *hath publiſhed an account of that Accident, with curious Reflexions, under the Title of* De Cultrivoro Pruſſiaco.

9th of *July* following, in the preſence of ſuch and ſuch Phyſicians, whoſe Names are there mention'd. The Knife to my Knowledge, is ſtill kept in a Cabinet of Rarities at *Konigsberg*. I have ſeen an Account of the * like nature, in the Emperor's Cabinet at *Vienna*.

* *This Knife was ſwallow'd by another Peaſant in* Bohemia, An. 1602. *It having been nine Months in his Stomack, they cut it out ſafely.*

In the midſt of the Hall is an unfortunate Thief, whom they derided to extremity, after they hanged him. They fixed his Skeleton a Straddle upon that of an Ox, becauſe he had been a Cow-ſtealer: they made Shooes of the Skin of another Thief, and a Shirt of his Bowels.

The Phyſick-Garden is not far from hence. A great number of Rarities are ſtill to be ſeen in the Gallery of this Garden, and in the Cabinet call'd the *Indian-Cabinet*, to which this Gallery leads. I obſerv'd among other things, an Ape, and a Cat, which came into the World with * Wings: The hand of a Mermaid: A Stare with long Ears; a *Vegetable Priapus*, which is a very curious Plant: A Monſter which iſſued out of a Henn's Egg: A † Piece of Money of Paſtboard, made at *Leyden*, when it was beſieged by the *Spaniards* in 1574. And a Serpent brought from *Surinam*, on whoſe Skin are ſeveral natural Figures, which reſemble ſome *Arabick* Characters. I make this laſt Obſervation, becauſe our Guide very much admires this little wonder of Nature. But to ſpeak freely, I find nothing ſingular in this, no more than on the Back of common Mackerels, or in the *Greek* Letters, which are form'd, as ſome fancy, by the turnings and windings of the *Meander*. There is ſo univerſal, and ſo odd a diverſity of ſuch Conformations in the World, that 'twould be eaſy to find the like Figures on the firſt thing we meet with, if we would give our ſelves the trouble to look for 'em.

* *There are many flying Cats in the Province of Malabar.* Taſſoni.

† *On one ſide of this Coin, is this Inſcription,* Hæc libertatis ergô; *and on the other,* Pugno Pro Patria. *Evey ſeven Years there is a Tragedy repreſented, relating to that famous Siege.*

The

The greateſt part of the Animals, Inſects, and ſuch other Things, are hung up in Vials fill'd with certain tranſparent Balſams, by which they are preſerv'd from Corruption.

The Library which was founded by *William* I. Prince of *Orange*, has been conſiderably encreas'd by thoſe of *Helmannus Secundus*, *Philip à Leydis*, and the famous *Joſeph Scaliger*, who has left to it, at leaſt two hundred Manuſcripts in diverſe Oriental Languages.

Going out hence, we went to ſee the great Church, which is a vaſt Pile; and afterwards we took Boat for *Haerlem*. But before we proceed on our Voyage, I muſt needs give you ſome account of the unfortunate Deſtiny of the *Rhine*, of which there are ſome ſmall remains at *Leyden*. The Glory of other Rivers encreaſes proportionably to the length of their Courſe; but this great and famous River, dwindles to nothing, and is utterly loſt before it comes into the Harbour. After it hath been conſtrain'd to divide it ſelf at Meeting with the *Skenk* Fort, where one half of its Waters take the Name of *Wahal*: The *Yſſel* robs it * of an other great part, a little above *Arnheim*. Yet it goes on to that City, tho' much weaken'd; and at ſeven or eight Leagues from thence is again oblig'd to ſeparate at the City of *Düerſtede*: Its principal Branch there takes a new Name, and is call'd the *Leck*; and the poor little ſtripp'd Rivulet, turns to the right, retaining ſtill its Name of *Rhine*, and paſſeth on to *Utretcht*, where it is divided a fourth time. The *Vecht* breaks off at that place, and takes its courſe to the *North*: And the little thread of Water which is yet call'd the *Rhine*, paſſeth quietly to *Worden*. It comes to bid its laſt farewel to *Leyden*, and faintly finiſhes its courſe, by loſing the ſmall remainders of its

* *It is to be obſerv'd, that the branch of the* Rhine, *which takes to the right, a little above* Arnheim, *and carries the Name of the* Yſſel, *is not properly the* Yſſel. *It is a Channel which* Druſus *digg'd, and brought near to a place now call'd* Doesburg, *to make a communication at this place between the Waters of the* Rhine *and the* Yſſel.

Waters, in two or three Canals, without having the Honour to enter into the Sea. The *Scamander*, the *Simois*, and ſome other renown'd Rivers, which are not worthy to be compar'd to the *Rhine*, have met with the ſame reverſe of Fortune: The whole ſurface of the Earth is ſubject to continual Alterations. Theſe Cataſtrophes put me in mind of what *Ovid* ſays,

Vidi ego quod fuerat quondam ſolidiſſima tellus
Eſſe fretum: vidi factas ex æquore terras, &c.

We are not ignorant of the cauſe of the *Rhine*'s Fate; it was an Earthquake which ſhook the Downs, and * fill'd the Mouth of this River, and forc'd it to return to ſeek a new Paſſage. The *Leck* was then ſcarce worth notice, but the Waters of the *Rhine*, which were driven back and overflow'd the Country, ſwell'd, inlarg'd, and deepen'd the *Leck*'s Canal; and the entrance to the Sea hath ever ſince been ſhut againſt the ancient courſe of the *Rhine*. This poor River, which I had ſeen running the greateſt hazards in the Lake of *Conſtance*, and throwing it ſelf down the Precipice, near *Scaffhouſen*, at laſt, loſes both its Reputation and Waters, at the Village of *Catwyck*.

'Tis related by ſeveral good Authors, that the Tract of Land call'd *Zeeland*, was at that time divided into the divers Iſlands we ſee now: and that thoſe Lands, Woods, and Meadows, that were between *Amſterdam* and the *Texel*, were overflow'd and cover'd with thoſe Waters now remaining, and known by the Name of the *Zuyder*-Sea.

They ſtill preſerve ſomewhere in *Leyden* the Board of the famous Taylor *John Bocolde*, † called *John of Leyden*, (becauſe born there) Head of the *Anabaptiſts*, King of *Munſter*, &c.

* *In the Year* 860. *or according to* John Gerbrardus *a* Leydis, *in the Year* 840. *This Author repreſents that Storm as moſt terrible and dreadful.*

† Or Eucold.

It

It is near five Leagues from *Leyden* to *Haerlem*, but the Villages and pleaſant Houſes which you ſee on the right and left Hand all along the Canal, make the way ſeem ſhort. *Haerlem* is large and very agreeable; and there is even one conveniency in it, that is wanting at *Leyden*; for its Waters are quicken'd by the little River *Sparen*, which joyns it ſelf to its Canals, and gives to ſome a courſe, and to others ſome Circulation. The Linen, and Tape, which are made at *Haerlem*, have for a long time been its chief Trade: But I hear that at preſent they have a great Manufacture of Silk Stuffs. * The Great Church, and the Town-houſe, are the ſtatelieſt Buildings: And its Wood of tall Trees, with its long and ſtrait Walks, is one of its principal Ornaments. HAERLEM.

* *It was dedicated to S.* Bavon. *It is the largeſt in all the Province.*

It boaſts to have given Birth to *Laurence Coſter*, who, if you will believe them, was the firſt Inventer of Printing. But you know, Sir, that *John Guttenburg* of *Strasburg*, diſputes that Invention with *Coſter*: And that the pretended Conjurer, *John Fauſtus* of *Mentz*, will give place to neither. And beſides, this Invention is attributed to *John Mantel*, and to *Conrad* and *Arnold*, Brothers, and Burgeſſes of the ſame City of *Mentz*; as alſo to *Peter Scheffer*, *Peter Gernſheim*, *Thomas Peterſon*, *Laurence Genſon*, one ſecond *John Guttenburg*, and ſeveral others. 'Tis ſtrange that Hiſtory is ſo intricate, and entangl'd with Fables, that we cannot diſcover the Truth of ſo late a Tranſaction: but if you conſider the Nature and Circumſtances of the Thing, you will ſoon perceive the cauſe of this Confuſion. For the reaſon why we find the Names of all thoſe Printers in the Books that were firſt Printed at *Haerlem*, *Mentz*, *Spire*, *Strasburg*, and other places, is becauſe they were all Partners; and thoſe who contributed to

the Charge, reſolv'd to have a ſhare in the Glory. 'Tis probable, that every one of 'em claim'd the Honour of the Invention; and ſince the Controverſy cou'd not be eaſily decided, even at that time, 'tis not reaſonable to ſuppoſe, that we ſhou'd be able to give a clearer view of it at ſuch a diſtance.

This new Secret was quickly divulg'd, and the Invention was communicated to the principal Cities in *Europe*. I will not pretend to give an account of the Perſons by whom it was propagated: Such an Enquiry wou'd engage me in a new Labyrinth, for the Imitators make ſometimes more noiſe than the Inventers. Nor is the time of this Invention leſs uncertain than the Author: I verily believe, that every Year is mention'd as being the firſt *Epocha* of Printing, from 1420, till near the end of the ſame Century. * *Coſter*, as far as I can perceive, had the greateſt ſhare in the firſt Invention; but neither he nor *Fauſtus* was the Author of the fineſt and moſt uſeful Improvement of it. For they engrav'd their Characters in Wood, as it is ſometimes us'd at preſent, ſo that every Plate became uſeleſs, † as ſoon as the Impreſſion was finiſh'd, ſince the Letters cou'd not be ſeparated. The way of Caſting Letters was not Invented till ſome Years after; and I think the Honour of this Invention is almoſt unanimouſly aſcrib'd to one *John Mentel*. *Aldus Manutius*, that Learned *Venetian* Printer, found out the *Italick* Characters, which perhaps receiv'd that Name from the Country where they were invented. He was alſo the firſt who Printed in *Greek* and *Hebrew*. I ſhall conclude this Digreſſion, with obſerving, that as there is nothing ſo advantageous, which is not attended with ſome accidental Inconveniencies; ſo the Invention of an Art which was ſo

* *There are no Books of* Fauſtus's *Impreſſion, ſo ancient as thoſe that have been Printed by* Coſter.

† *The advantage of theſe Plates was in their being always ready for new Impreſſions.*

ſo uſeful to the Learned World, ruin'd the Trade of thoſe who liv'd by tranſcribing Books.

Among the divers Rarities which are to be ſeen in the Town-Houſe of *Haerlem*, they keep, with particular Care, in a Casket of Silver, and wrapped in Silk, the firſt Book (according to thoſe of *Haerlem*) that ever was Printed: Its Title is *Speculum humanæ Salvationis*: It hath many Figures. The keeping of this Book is entruſted to ſeveral Magiſtrates, who have every one his own Key of the place where it is, which renders it not eaſy to be ſeen. The Statue of *Laurence Coſter* is likewiſe to be ſeen in this place. The following Inſcription was put in Letters of Gold, on the door of his Houſe, with theſe Verſes:

Since the firſt Edition of this Book, I have been inform'd that ſomething has been alter'd there.

MEMORIÆ SACRUM.
Typographia Ars Artium omnium Conſervatrix
hîc primùm inventa circa annum, 1440.
Vana quid Archetypos & Præla Moguntia jactas?
Haerlemi Archetypos Prælaque nata ſcias.
Extulit hic, monſtrante Deo, Laurentius Artem.
Diſſimulare Virum, diſſimulare Deum eſt.

If what *Trigaltius*, and other Travellers have ſaid be true, that Printing is of ſo ancient uſage in *China*, it is very probable, that thoſe who firſt made uſe of it in *Europe*, were but Imitators of them. *Guy Panciroli* does affirm it, and Count *Moſcardo*, who quotes him, ſeems not to queſtion the truth of it. * *Mezeray* our famous *French* Hiſtorian, is alſo of the ſame Opinion, in the Life of *Charles* the VII. and all thoſe who have written concerning the Kingdom of *China*, agree in that Point; chiefly † *John Mendoza Gonzales*, who tells in his Hiſtory of that

Tavernier *aſſures us, that the* Perſians *have not yet the uſe of Printing.*

* *The* Turks *will not allow the uſe of Printing, no more will the* Perſians, *nor other Eaſtern Nations except the* Chineſe.

† *An* Auguſtin Friar *of* Toledo, *Biſhop of* Popaian *in* America, *and afterwards of* Sipari.

Country, that he has ſeen a *Chineſe* Book Printed 500 Years before Printing was known in *Europe*. I know that the Accounts we have of theſe remote Countries, are not always to be depended upon, moſt being ſtuffed with ridiculous or impoſſible Stories. Such I take the Deſcription the famous *Marco Paolo* has given us of the City of *Quinſay*, whoſe Circuit, ſays he, is an hundred *Italian* Miles. It has One Million Six Hundred thouſand Heads of Families, that is to ſay, about * Eight Millions of Souls; Twelve thouſand Stone Bridges, which are ſo broad and high, that the biggeſt Ships Sail under the Arches, without ſtriking down their Maſts; a Palace ten Miles round, wherein are twenty magnificent Apartments, in each of which Ten thouſand Perſons may conveniently live. This is ſo extravagant, that one would be guilty of too groſs a credulity to believe it; but on the other hand, we ſhould be as unreaſonable, if we did from thence deny our belief to Facts probable in themſelves, and duly atteſted. Likely Sir *William Petty* had no great Faith for this Author, for elſe he would not have ſaid, and endeavour'd to prove, that *London* is the largeſt, and moſt populous City in the World.

* *More than in all* England.

Meyer, *John de Beka*, and ſeveral other Hiſtorians report, that in the Year 1403, or 1404. a Mermaid was brought to *Haerlem*, who, by a furious Tempeſt was thrown on the Neighbouring Shore: That they accuſtom'd her to eat ſeveral ſorts of Meat, but her principal Food was Bread and Milk; That they taught her to Spin; and that ſhe lived many Years. Others write, that this Mermaid was ſent from *Embden* to *Haerlem*. *J. G. a Leydis* adds, that ſhe would often ſteal away to return to the Water, and that ſhe had

an

an odd kind of Speech. (* *Locutionem ejus non intelligebant, ſed nec ipſa noſtrum intellexit idioma.*) And that ſhe was buried in a Church-yard, becauſe ſhe had Learned to † ſalute the Croſs. He alſo ſays, that he knew Perſons that had ſeen her.

* (*They did not underſtand her Speech, nor ſhe our Language.*)

† *In the Year* 897. *there was a very devout Dog at* Corbie, *who aſſiſted at Maſs with great Modeſty, and in all the decent Poſtures. He Religiouſly obſerv'd Fiſh and Faſt Days, and bited ſuch Dogs who piſſed againſt the Walls of the Church, or barked during Divine Service,* &c. Paulini. Vid. *the 6th Volume of the* Nouvelles de la Republiques des Lettres.

We might have again taken the conveniency of the Canal that runs ſtreight from *Haerlem* hither, but it being a little too late when we came from thence, and we willing to get hither as ſoon as we could, we thought it better to make uſe of a *Chariot*. The Carriage was a little uneaſy, becauſe thoſe *Chariots* are not hung, but to make amends, they went a great deal ſwifter than the Boat. I am,

SIR,

Amſterdam, Oct. 15. 1687. *Yours,* &c.

LETTER III.

SIR,

AMSTERDAM.

'TWas not without ſome Regret, that I ſent you my laſt Letter from *Amſterdam*, without giving you ſome account of that famous City: but I fanſied I ſhould do well to refreſh my Memory with its Idea, that my Relation might be more exact. In the mean time, I intreat you to remember, that I did not promiſe to give you an intire deſcription of any Place:

It

It would require a long continuance in places of which I ſpeak, to obſerve every thing that is Remarkable in it, and a large Volume to write all.

Amſterdam is without doubt one of the moſt beautiful, rare, and important Cities in the World; and 'tis certain, that it anſwers in every point, the great Reputation it has: But that one ſhou'd be more ſurpriſed with its Beauty, it would be beſt not to have known before-hand, the other Cities of *Holland*. I confeſs, that after I had ſeen the Haven of *Rotterdam*, and the Beauties of the *Hague* and *Leyden*, I was but little ſurpriz'd at the firſt ſight of *Amſterdam*: I found nothing there which might much diſtinguiſh it from thoſe other Cities. Nay, I muſt freely tell you, that the multitude of Carts and Sleds, whoſe number increaſes daily by the vaſtneſs of Trade, ſo cumber and dirty many of the Streets, that it is not very pleaſing to thoſe that immediately come from other Towns, which can ſhew more Neatneſs and Tranquility.

There are ſome Streets which are clean enough.

There is no Compariſon to be made between the greatneſs of *Amſterdam* and *London*, ſince, according to the late Calculation, there are Seven or Eight Hundred Thouſand Souls in *London*, and *Amſterdam* contains not above Two Hundred Thouſand, even tho' ſo great a number of *French* Refugees are lately ſettled there. Nevertheleſs, *Amſterdam* yields not to any City in the World for Riches, or extent of Trade. You know the * *Eaſt India* Company alone is ſo powerful, that it hath made head againſt Princes, without interrupting the courſe of its Traffick. 'Tis equally foreign to my Deſign, and beyond my Capacity, to give you a particular Account of the prodigious Trade of this City; but I cannot

* *This Company was eſtabliſhed in* 1594.

cannot forbear acquainting you, with the Character I receiv'd of it ſome Days ago, from one of the principal Merchants of this place; and I wiſh I cou'd reach the force of his Expreſſions. Know, ſaid he, that you are now in the perpetual Fair of the Univerſe. The number of our Ships is much ſuperiour to that of our Houſes: they bring us from all the Corners of the World, all that the Creator has produc'd for the Pleaſure and Profit of Mankind. The other Harbours in our Provinces have each a particular Commerce; but we comprehend all. *Amſterdam* is the great Magazine of *Europe*; and if there were not a *London* in the World, we might ſay without Vanity, that there was not any City that durſt pretend to Rival us in Trade.

This famous City is all founded on Piles in the midſt of a Marſh: It is built on the *South* of the River *Ye*, whoſe Mouth is an Arm or a little Gulf of the *Zuyder-zee*, on which the prodigious number of Ships reſembles a vaſt Foreſt. Or Tye.

The † Fortifications are not ſlight, and beſides, there are Arſenals, and Sluces to drown all the Country about: So that it may be juſtly accounted a very ſtrong place. *The Town-Houſe is a ſtately Fabrick of hewn Stone; its length is One Hundred and Ten Paces, and its breadth Eighty Four. They aſſur'd me, that the Foundation coſt as much as all the Superſtructure. Its Architecture is highly eſteem'd, yet I fanſie it ought to have a fair Gate, inſtead of thoſe low and narrow Doors, which debaſe the entrance into this moſt ſplendid Palace; it were alſo to be wiſh'd,

† *Twenty Six Baſtions. The Ditches are* Eighty *Paces broad, deep and full of running Water; the ordinary Garriſon is Eight Companies of* 200 *Men each: The Captains muſt be* Amſterdamers. *Beſides, there are* 60 *Companies of Burghers, of* 250 *Men each. The Gates are ſhut at Nine a Clock. They are partly guarded by the Citizens, and partly by the Garriſon. The Keys are put into an Iron Cheſt, in cuſtody of the Citizens, and the chief Burgomaſter keeps the Keys of the Cheſt.* G. L.

* *It is ſaid this Building coſt Three Millions.*

that

that the open Place before it were more neat and regular. Here are kept the vaſt Sums of which the Fund of the Bank is compos'd. The Doors are proof againſt Petards; and for the greater Security, a certain number of Burghers walk the Rounds every Night.

The * principal Church, is not ſo large as thoſe of *Leyden* and *Haerlem*. It is to be conſider'd, that *Amſterdam*, about Four hundred and fifty Years ago was only a Village of Fiſhermen: And this ſo renown'd City, in our Age, was but in a very indifferent Condition when the Church, of which I am ſpeaking, was built. In it they ſhew you the Pulpit, and tell you that it, together with its Canopy, coſt Twenty thouſand Crowns. It is made only of Wood, of *Gothick* Carving, very full of Ornaments. On the Glaſs-Windows of this Church is painted the Hiſtory of the Emperor *Maximilian* the Second, who † honoured the Arms of the City with an Imperial Crown, in acknowledgment of the good Offices he had receiv'd from it. The King's of *Spain* have granted to *Madrid*, *Toledo*, *Burgos*, and ſeveral other Cities, the Privilege of bearing a Royal Crown over their Coats of || Arms: They have alſo conferr'd the ſame Honour upon ſeveral Families; and particularly, *John Cervallone*, Baron of *Oropeza*, receiv'd this Favour from *Charles* the Fifth. The *Portugueze Jews* here are extraordinary Rich, and their Synagogue is a * ſtately Building, whereas that of the *High-Dutch Jews* is but mean and contemptible.

* *It is called the New Church. It was formerly dedicated to St.* Catherine. *The Organs coſt One Hundred Thouſand Crowns. The Tomb of* Ruyter, *is a piece worth your view. They deſign'd to erect a very high Tower by the Church, but that work was never perfected, becauſe the Building ſunk as faſt as they rais'd it.*

† Anno 1488.

|| Or, *One Pale* Gules, *charg'd with three Salteers* Argent.

* *It is a ſquare Building, erected* An. 1671. *Notwithſtanding the Inquiſition againſt the* Jews *in* Spain *and* Portugal, *a* Portugueze Jew (Don Jerome Nunez de Coſta) *was Agent of* Portugal, *at* Amſterdam. *And another* (Don Emanuel de Belmont) *Reſident of* Spain. *This laſt received the Title of Count from the Emperor.*

As we went along they brought us to one of the * Houſes of Correction for the young Debauchees, where they are conſtrain'd to work: There was one in a dark Cellar, where he Pumped inceſſantly, without which the Cellar would have been fill'd with Water in a quarter of an Hour, and he, by conſequence, in danger of Drowning. Every one hath his Occupation and Task, which he muſt punctually perform under the Penalty of Whipping. Some are there for their Lives, others only for a Time. There is alſo the like † Houſe for *Courteſanes*, but they treat them with leſs Severity: This Houſe is not very full. It is a double Misfortune to about a Score of poor Creatures who are kept in this Priſon to do Penance *per* force, while ſome thouſands of their Comrades have their Tails at liberty: For, to ſpeak the Truth, if theſe unhappy Recluſes have deſerved ſuch a Treatment, it is moſt certain, that there are many others in the Town, who deſerve it more than they, tho' they are not thus ſhut up.

* Raſphuys.

They have aboliſh'd the uſe of the Pump, ſince the firſt Edition of this Book.

† Spinhuys.

The *Roman Catholicks* have the ſame liberty here, which they enjoy through all the Dominions of the States: But I can aſſure you, that their number is not near ſo great in this City, as ſome would perſwade us. I had the fortune to Diſcourſe with a very intelligent and curious Perſon, who hath examin'd this matter; and he affirms, that the *Roman Catholicks*, and other Sectaries together, do not make a fourth part of the Inhabitants of *Amſterdam*.

A Modern Author, who lived a long time at Amſterdam, *writes, that there are in that City about* 13000 Roman Catholicks, *and as many* Lutherans, 4000 Anabaptiſts, 80 *Families of* Arminians, 50 *of* Quakers, 450, *or ſome more of* Portugueze Jews, 100 *of* High-Dutch Jews, é molti Particolari che vivono ſenza Religione. *There is a Chapel for the Sons of the Church of* England; *and two Engliſh Meetings: one of* Presbyterians, *and the other of* Independants.

I know

that the open Place before it were more neat and regular. Here are kept the vaſt Sums of which the Fund of the Bank is compos'd. The Doors are proof againſt Petards; and for the greater Security, a certain number of Burghers walk the Rounds every Night.

The * principal Church, is not ſo large as thoſe of *Leyden* and *Haerlem*. It is to be conſider'd, that *Amſterdam*, about Four hundred and fifty Years ago was only a Village of Fiſhermen: And this ſo renown'd City, in our Age, was but in a very indifferent Condition when the Church, of which I am ſpeaking, was built. In it they ſhew you the Pulpit, and tell you that it, together with its Canopy, coſt Twenty thouſand Crowns. It is made only of Wood, of *Gothick* Carving, very full of Ornaments. On the Glaſs-Windows of this Church is painted the Hiſtory of the Emperor *Maximilian* the Second, who † honoured the Arms of the City with an Imperial Crown, in acknowledgment of the good Offices he had receiv'd from it. The King's of *Spain* have granted to *Madrid*, *Toledo*, *Burgos*, and ſeveral other Cities, the Privilege of bearing a Royal Crown over their Coats of || Arms: They have alſo conferr'd the ſame Honour upon ſeveral Families; and particularly, *John Cervalone*, Baron of *Oropeza*, receiv'd this Favour from *Charles* the Fifth. The *Portugueze Jews* here are extraordinary Rich, and their Synagogue is a * ſtately Building, whereas that of the *High-Dutch Jews* is but mean and contemptible.

* *It is called the New Church. It was formerly dedicated to St.* Catherine. *The Organs coſt One Hundred Thouſand Crowns. The Tomb of* Ruyter, *is a piece worth your view. They deſign'd to erect a very high Tower by the Church, but that work was never perfected, becauſe the Building ſunk as faſt as they rais'd it.*

† Anno 1488.

|| Or, *One Pale* Gules, *charg'd with three Salteers* Argent.

* *It is a ſquare Building, erected* An. 1671. *Notwithſtanding the Inquiſition againſt the* Jews *in* Spain *and* Portugal, *a* Portugueze Jew (Don Jerome Nunez de Coſta) *was Agent of* Portugal, *at* Amſterdam. *And another* (Don Emanuel de Belmont) *Reſident of* Spain. *This laſt received the Title of Count from the Emperor.*

As we went along they brought us to one of the * Houſes of Correction for the young Debauchees, where they are conſtrain'd to work: There was one in a dark Cellar, where he Pumped inceſſantly, without which the Cellar would have been fill'd with Water in a quarter of an Hour, and he, by conſequence, in danger of Drowning. Every one hath his Occupation and Task, which he muſt punctually perform under the Penalty of Whipping. Some are there for their Lives, others only for a Time. There is alſo the like † Houſe for *Courteſanes*, but they treat them with leſs Severity: This Houſe is not very full. It is a double Misfortune to about a Score of poor Creatures who are kept in this Priſon to do Penance *per* force, while ſome thouſands of their Comrades have their Tails at liberty: For, to ſpeak the Truth, if theſe unhappy Recluſes have deſerved ſuch a Treatment, it is moſt certain, that there are many others in the Town, who deſerve it more than they, tho' they are not thus ſhut up.

* Raſphuys.

They have aboliſh'd the uſe of the Pump, ſince the firſt Edition of this Book.

† Spinhuys.

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I know

I know not whether you have heard of a kind of Convent of Nuns, call'd † *Beguines*, who are ſtill tolerated here: There are a great many of them in the *Spaniſh Netherlands*. But becauſe I believe you are not acquainted with this ſort of Society, I will give you the Character of it in few and general Terms: It is compos'd of Maidens or Widows who have no Children. There are among them ſome of all ſorts of Qualities, and nothing is requir'd to make them capable of admittance, but good Teſtimonials, and an Eſtate ſufficient to maintain them at their own Charge. Every *Beguine* may have her Houſe, and neceſſary Conveniencies by her ſelf, or they may joyn ſeveral together, according as Kindred or Friendſhip may incline them. The place of this Society bears the name of the *Beguinage*, which is commonly like a little Town incloſed within another, and ſurrounded with a Wall, and a Ditch. There is a Church in this Incloſure, where the *Beguines* are oblig'd to be preſent at the Hours appointed for publick Devotions. Their Habits are black, and ſomewhat fantaſtical. They regulate their Expences as they pleaſe, as well for their Table as Furniture. They receive and pay Viſits when they pleaſe. They quit the *Beguinage* when they have an inclination to Marry, or on any other Occaſion. And it may be ſaid, that this Retreat, far from the vowed conſtraint of that of Convents, is a very ſweet and reaſonable manner of living.

Since I have touch'd upon the Article of Religion (concerning which I forbear to obſerve, for the ſake of Brevity, abundance of remarkable and particular Things relating to this Government;) I ſhall only ſay here, that *their High-Mightineſſes the States-General*, allow to every one

† *There is 130 of them. They are in a large Cloyſter. Their Church may eaſily contain 1200 People. Calviſius reports, that the Order of the* Beguines *was Inſtituted in the Year 1207 by one called* Begges; *or according to ſome others, by a Woman whoſe Name was* Begga. *'Tis not certainly known who that Woman was, ſince there are ſeveral Women who have born that Name.* M. S. *pretends, that ſhe was the Daughter of* Pepin I. *but 'tis certain, that the Inſtitution of the Order of* Beguines *is of a much later Date.*

one that lives under their Protection, an entire Liberty of his own Conſcience; highly condemning the horrible Practice of that Inquiſition which is us'd in not only the Pope's Dominions, but alſo in ſome other Countries, with ſo much Impiety and Barbarity, even againſt the Rules of good Policy it ſelf; as Experience and right Reaſon make it plainly to be ſeen in *Holland*. This wiſe and glorious State, does not only allow all their Subjects the juſt liberty of Thinking, and Believing, according to the meaſure of their Knowledge, (a thing which we cannot pretend to hinder by Force, without being guilty of an Abſurdity;) but generouſly take the part of Strangers, who groaning beneath that Oppreſſion, come to implore their Aſſiſtance, and to beg their Interceſſion, in order to obtain this juſt Freedom. Their *High Mightineſſes* have lately explain'd themſelves upon that matter in Publick, in a Letter written to the Lords of the Canton of *Bern*, with ſo much goodneſs and perſpicuity, in favour of thoſe very good People, commonly known by the Name that's given 'em, of *Mennoniſts* or *Pietiſts*, that I willingly embrace this favourable Opportunity of inſerting here, that excellent Letter, which gives a juſt and certain Idea of the true Sentiments of thoſe Sovereign Lords, according to the Authentick Expreſſion of their own Mouths. This generous Declaration of theirs, deſerves to be written in Golden Characters on durable Braſs, to ſerve as a Leſſon and Example to Princes that tyrannize over the Souls, as well as the Bodies of their Subjects, in requiring Impoſſibilities of 'em; and haſten, according to their Principles, the eternal Ruine of thoſe whom they perſecute, and whoſe Blood they dare to ſhed.

A Copy of a Letter from the High and Mighty States-General of the United Provinces, to the Laudable Canton of Bern, in favour of the Perſecuted Anabaptiſts (or Mennoniſts,) March 15. 1710.

Noble, &c.

'THE *Anabaptiſts* who live under the Juriſdiction of our State, have repreſented to us with great concern and grief of Mind, That they underſtand by Letters and certain Information, That their Brethren of the ſame Perſwaſion in *Switzerland*, and eſpecially in your Canton of *Bern*, are oppreſs'd with heavy and ſevere Perſecutions for the Exerciſe of their Religion. Inſomuch that at this time a great Number of Perſons, both Men and Women, are impriſoned, and are threaten'd, not only with leſſer Puniſhments, but even with the Gallies, Baniſhment, and Death it ſelf. Upon which account they beg our Interceſſion in favour of their Brethren, for alleviating their Sufferings, and preſerving the liberty of remaining in Safety in their Country, in the free Exerciſe of their Religion. We have for many Years examin'd the Conduct of the *Anabaptiſts*, and have found them by Experience, to be good and faithful Subjects in our Country; of a quiet, plain, and ſincere manner of Life, not meddling with any Matters but what belong to them. On which Account we neither could nor ought to refuſe to ſo good Subjects our Interceſſions in favour of their Brethren.

'We hold, as well as your Lordſhips, the *Reformed Religion* for the beſt and true Religion, and we could wiſh that the *Anabaptiſts* here, and with you, could be brought over to it.

But

'But we are of Opinion, that no other Means 'are to be employ'd to obtain that End but '*Reaſon* and *Conviction*, and that *Compulſion* ought 'never to be us'd in Matters of Conſci-'ence, over which God has reſerv'd to himſelf 'the Juriſdiction: To whom alone every Man 'muſt give an Account in due time, as well 'of his Opinions as of his Actions and Omiſſi-'ons.

'And ſince you, as well as We and other Po-'tentates profeſſing the *Reformed Religion*, do ſo 'often, and with very good Reaſon, com-'plain of the Perſecution ſuffer'd by our Bre-'thren in thoſe Countries where an *Inſupporta-'ble Hierarchy* has got the upper Hand; It does 'by no means become us to fall into the ſame 'Methods of Perſecuting thoſe, who though 'differing from us in ſome Particulars, yet ad-'mit the Word of God for the ſole Rule of 'their Faith and Manners. But it is much more 'adviſeable to uſe Chriſtian Forbearance and 'Toleration towards them, that the Enemies of 'the *Reformed Religion* may not have any Pre-'tence from the Example of ſuch Perſecutions 'practis'd by any *Reformed Potentates* againſt 'thoſe that differ in ſome things from their Sen-'timents, to juſtify their ſevere and cruel Per-'ſecutions of our *Reformed Brethren.*

'It ſeems very ſtrange and ſurprizing to us, 'that any ſhould offer to puniſh others with Ba-'niſhments, Priſons, Galleys, and Death, on 'account of their Religion, on which they think 'their eternal Salvation depends. We think 'that all Men ſhould be left free to themſelves 'in thoſe Matters, provided thoſe who are of 'any other than of the publick Eſtabliſh'd Reli-'gion do nothing that can tend to the preju-'dice of the Commonwealth. And it appears

'to us, That in that Reſpect, there is leſs to be 'apprehended from the *Anabaptiſts* than from 'Men of any other Perſwaſion, ſince they car- 'ry themſelves conſtantly obedient and ſubmiſ- 'ſive to the ſuperiour Powers, in all things which 'they don't think contrary to the Word of 'God.

'And whereas we are inform'd that your 'Lordſhips lay three Things to their Charge. '1*ſt*. That they do not own Magiſtracy to be 'agreeable to the Word of God, or the Tenour 'of the Chriſtian Religion; 2*dly*, That they 'refuſe to Swear Fidelity to the Government, 'and to confirm the Truth by their Oaths when 'cited by the Magiſtrate: 3*dly*, That they re- 'fuſe to Defend their Country in caſe of Ne- 'ceſſity. It appears to us, That the firſt of 'theſe Accuſations does not at all agree with the '13th Article of their Confeſſion of Faith, by 'which it is plain that they have other, and 'much better Sentiments of Obedience to Su- 'periours. And as to the matter of Oaths, 'ſince they are of Opinion that Swearing is 'forbid them by the Word of God, and that 'their Declaration on their Veracity has the 'ſame force and effect with them, as Oaths with 'others: It follows by Conſequence, that this 'Opinion can be of no prejudice to the Pub- 'lick. And as to the Third, we think it is too 'far ſtretch'd, ſince they do not abſolutely re- 'fuſe to defend their Country, but think that 'the Profeſſion and Uſe of Arms for Revenge 'and Ruin of others is not allow'd of by the 'Laws of the Goſpel; and that it may ſuffice 'that they pay all Taxes which are laid upon 'them, by which a State may be defended.

'We therefore requeſt you, that for the afore- 'ſaid Reaſons you will take the Affair of theſe

'*Ana-*

'*Anabaptiſts* into your Conſideration, and not 'only releaſe thoſe that are in Priſon, and ab-'ſtain from all other Puniſhments, but alſo al-'low them, as good Subjects, to live in Peace 'under your favourable Protection. We are of 'Opinion, that you will thereby not only do 'no Prejudice, but a very great Service to your 'own State, (to which we wiſh all manner 'of Proſperity;) and that we ought in this 'Caſe to obſerve this Rule, *To do unto others, as 'we would be done unto us.* Moreover, it will be 'very agreeable to us to hear that our Interceſ-'ſion has produc'd the wiſh'd effect for the Re-'lief of thoſe afflicted People, and we ſhall ac-'knowledge the ſame on all Occaſions.

If after ſo ſolid and determinate a Diſcourſe, it happens, that the Inferior Courts in the ſame Provinces, act contrary to theſe Principles; one may certainly perceive, that this Diſorder is the fruit of ſome particular Intrigue, the Authors of which would be ſeverely puniſh'd, if the STATES were to examine the Matter.

The confuſion that would be occaſion'd by Coaches, by reaſon of the perpetual Carriage of Merchandizes, and the danger of ſhaking the Houſes, which, as I told you, are founded on Piles, is the reaſon that none but Strangers and Phyſicians are allow'd to have any. Sleds indeed are permitted, but are a ſlow and unpleaſant Carriage, which none but old Women make uſe of.

One ought to viſit at Amſterdam *the Cabinets of* Mr. Wiltzen, Vanderhem, Occo, *and* Grill. C. Patin.

We went to ſee a *French Opera*, where there was neither Machines, nor rich Cloaths, nor good Actors. That which we found moſt pleaſant, was a great Laſs, who acts the part of a Man, and pronounc'd what ſhe ſung ſo well, that one would have believ'd ſhe had been born in *France*, tho' all ſhe ſaid was by rote; for ſhe underſtood not a word of *French*. They ſay ſhe

was a Drummer for five or ſix Years among the *Dutch* Troops.

Muſt I tell you ſomething of the famous Muſick-Houſes; They are a kind of Taverns and Halls for Dancing, where the young People of the meaneſt ſort, Men and Maids meet every Evening. Theſe are the Meeting-places, but the Performance is carried on in another. Uſually Strangers have the Curioſity to ſee them. Curious Spectators muſt make ſhew as if they had a mind to drink a Glaſs of Wine when it is offer'd, and give ſome Gratuity to him or her who preſents it.

The *Burſe* or *Exchange* was built in the Year 1608. It is a Building of fine Free-Stone, and founded on more than 2000 Piles. The place where the Merchants aſſemble is about 220 Foot long, and 130 in breadth. The Galleries are ſupported by forty ſix † Pillars. The Shops are neither ſo fine, nor ſo numerous as thoſe on the *Royal-Exchange*, and others, at *London*.

The Exchange *of* London *is about* 148 *foot in length, and* 120 *in breadth.*

The Exchange *of* Antwerp *is* 90 *common paces long, and* 70 *broad.*

The *Academy* commonly call'd the *Illuſtrious School*, is a fine Building. There they teach the Oriental and other Tongues: Divinity, Philoſophy, Hiſtory, *&c.* The Lawyers, and the Phyſicians, have alſo their Schools.

† *The firſt Order is* Doric, *and the ſecond* Ionic.

There are five, or ſix, principal high Towers (each of them having a great Clock) which are ſo placed and diſtributed, that the Hours may be eaſily heard in any part of this City.

I am inform'd, that a Gentleman that has liv'd in this City a great while, is now buſie in compoſing a little Book, the Title of which is, || *Le Guide d'Amſterdam en Faveur des Negotians et des*

|| *We ſhall find in it a particular Deſcription of the* Hotel de Ville, *and the reſt of the publick Buildings; The Cuſtom-Books, the Meaſures of Cloath; The Weights and Meaſures; The Rules of the Exchange and Lumbary; The intereſt of Brocage, the Poſts, the Waggons, the Boats, the Roads,* &ce

des Voyageurs; you ſhall find in it many curious things which, for that Reaſon, I omit here.

I return'd Yeſterday from *Loſdun*, whither ſome Friends oblig'd me to go a ſecond time with them. I am very glad I can inform you, that the Inſcription which is to be ſeen in the Church of this Village, differs from the Annals of *Flanders*, which I have already mentioned to you, in this particular; That the ſaid Annals give the Name of *William* to the Biſhop that chriſtnen'd the 365 Children; whereas he is nam'd *Guido* in the Inſcription at *Loſdun*: but this Variation is no Argument againſt the Truth, or at leaſt againſt the probability of the Fact. If it were ſo, we could never depend upon any Hiſtory, no, not even thoſe of the Bible: For we muſt own, that in reſpect to the Hiſtorical Circumſtances, their Harmony is much diſagreeing. But theſe ſorts of Differences in particularities that are not eſſential, are ſo far from giving us any juſt prejudice againſt the reality of the principal Matters of Fact, that on the contrary, they clearly prove, that there was no Cheat or Combination among the Witneſſes. The moſt conſiderable Actions that happen in our Time, and even under our Eyes, are always related with ſome Variations. Here is the Inſcription, that is in the Church of *Loſdun*, (*Looſduynen.*)

The place of the Nativity of the famous John Meurſius *(who died in* 1641, *being* 62 *Years old).*

En tibi Monſtroſum nimis & memorabile Factum;
Quale nec à Mundi Conditione datum.

MARGARITA.
Illuſtris Domini Florentii *Comitis Hollandiæ Filia,*
Cujus Mater fuit Macthildis,
Filia Henrici Ducis Brabantii,
(Fratrem quoque habuit Gulielmum,
Alemanniæ Regem)

Hæc præfata DOMINA MARGARITA
Anno Salutis M. CC. LXXVI.
Ætatis ſuæ Anno XLVII.
Ipſo Die Paraſceves, horâ 9 *ante Meridiem*
Peperit Infantes vivos promiſcui Sexûs
* *Al.* 64. *Numero* Trecentos * Sexaginta Quinque.
Qui
Per venerab. Epiſcop. Dom: Guidon. Suffraganeum
Præſentibus nonnullis Procerib. & Magnatib.
In Pelvi quadam Baptiſmi Sacramentum percepiſſent,
Et Maſculis JOANNES,
Fœmellis verò Nomen ELISABET
Impoſitum eſſet,
Ipſorum omnium, cum Matris, Animæ,
Ad Deum
Æternaliter victuræ redierunt.
Corpora autem ſub hoc Saxo requieſcunt.

A ℔

Hæc lege, mox animo ſtupefactus Lector abibis.

That is to ſay literally, MARGARET, *Daughter of the Illuſtrious Lord* Florent *(IV.) Count of* Holland, *and of* Macthilda *Daughter of the Duke of* Brabant; *and Siſter to* William *King of* Germany. MARGARET, *I ſay, of* * 47 *Years of Age* (and married to the Count of *Henneberg*) *was brought to Bed* of Three hundred and ſixty five Children all alive, *as well Boys as Girls, on Eaſter-Eve, about Nine in the Morning*; in the Year of our Lord M. CC. LXXVI. *The Children were all Chriſten'd by the venerable Lord and Biſhop* Guido (*or* Guy) *Suffragan.—in the preſence of ſeveral great Lords. They were preſented all together in a Baſon to receive the Sacrament of Baptiſm: The Boys were nam'd* JOHN; *and the Girls* ELIZABETH. But immediately after, *Margaret* their *Mother, and they all died,*

* Al. 42.

died, to live again eternally with God. Their Bodies are interr'd beneath this Tomb.

† *Adrian Junius* relates this whole Hiſtory in his *BATAVIA*; and by the manner in which he expreſſes himſelf, one has no reaſon to doubt, but that that Grave and Learned Man was convinc'd of the Truth of the Story. The moſt Curious will be ſo much the more pleas'd to find here his own Words; becauſe the Book is not common, and the Teſtimony of a famous Phyſician, and a Perſon born in the Country, concerning a Matter of Fact of this Nature, merits a greater Attention.

He gives alſo the Inſcription, in which he has put but 364 *Children inſtead of* 365. *I Read this Inſcription at* Loſdune, *but I had not the leiſure to Tranſcribe it. I have this from a very exact Friend, who formerly took it upon the very place. I could quote here a Number of Authors, beſides thoſe that I have named in the former Letter, who relate this Prodigious and Incredible Hiſtory for certain Truth.*

' LOSDUNUM duobus paſſuum Millibus ab
' Haga Comitis diſſidet, à Collibus quos inter ha-
' bitatur Nomen adeptum. Bernardi Inſtitutum
' ſequitur, à Mathilde conſtructum, ubi oſtendi-
' tur, inter alia, Monumentum Margaretæ Prin-
' cipis Fœminæ, quæ Florentii IIII. Comitis, è
' Mathilde jam dictæ uxore, filia, Comiti Hen-
' nebergenſi nupta, * uno pauciores quàm An-
' nus vertens dies habet, Liberos, partu porten-
' toſo edidiſſe memoratur: quæ res ut compen-
' dio abſolvam, ad hunc habet modum. Pau-
' perculam Gemellos enixam, & pendentes u-
' trinque ab uberibus lactantem, quæ Comitis
' Uxori ſe fortè obtulerat ſtipem flagitans;
' probro inceſſebat ipſa Princeps, & || adulterio
' concepiſſe inceſtam prolem aiebat; fieri enim
' poſſe ut uno ex Marito bina ſtirps naſce-
' retur, pernegabat. Illa, pudicitiæ intemeratæ
' Deum Teſtem citans, imprecatur illi ſobo-
' lem, quæ numerum ſolidi Anni dierum æquet,
' ſi pudicitiæ ſuæ conſtaret honos. Precum

* *Perhaps one of thoſe little things was loſt.*

|| *Others report, that the Princeſs ſaid to this Beggar, That poor Women ought not to get Children.*

' efficaciam comprobaſſe Eventi fides dicitur,
' partu incredibili, niſi publici Monumenti Au-
' ctoritatem convellere, fidemque Tabulæ ad
' teſtandam ſempiternam rei Memoriam poſitæ
' diſſolvere nefas putarem. Conſimilis exempli,
' in partu numeroſo obſervati fides (* NE
' QUID POTENTIÆ DEI DEROGETUR)
' adnotata legitur, ab Annalium Brunſuicen-
' ſium Scriptore: conſentientibus Alberto Cran-
' tzio in Vandalicæ Hiſtoriæ Commentariis; &
' Erneſto, Anhaltinorum Principum Hiſtorio-
' grapho, quorum conſenſus teſtatur Triceſi-
' mo Septimo poſt prædictum prodigium Anno,
' Margaretam (huic de qua loquimur cogno-
' minem) Holſtenii Comitis Conjugem, TO-
' TIDEM capitum Sobolem maturo partu
' enixam edidiſſe; in quo Fœtus omnes Hu-
' manam manifeſtè ſpeciem repræſentantes, in
' Baptiſterio ſalutari Undâ abluti fuerint. Por-
' ro, Ariſtarchi cujuſpiam miniatas ceras de-
' poſcere videtur id quod Jo. Cuſpinianus (qui
' Cæſarum vitas diligenter annotavit, ſcrip-
' ſitque) a noſtris Annalibus non parùm eva-
' rians, Machtildem Sororem Gulielmi Cæſaris,
' Comitem Hennebergenſem nominat hanc
' ipſam, quam nos Filiæ puerperæ Matrem
' diximus, quam (ut ipſe Numerum init)
' trecentos quinquaginta Fœtus uno partu, (Fi-
' dem omnem ſuperante MIRACULO) ex-
' cutiſſe prædicat ab † Othone Avunculo Tra-
' jectino Præſule in Pelvis Labro Baptiſmo
' tinctos.

' Nos, *Tabulæ penſilis quæ in Loſdunenſi Fano,*
' Rei Memoriæ *conſecrata eſt*, fidem ſequimur:
' quam, eò libentiùs hîc inſeruimus, quòd
' animadvertam non piguiſſe Clariſſimos viros
' Deſid. Eraſmum, & Ludovicum Vivem, Au-
' ctoritatem rei geſtæ Monumentis Scriptorum

' publicè

* *He does not look upon that any otherwiſe but as a miraculous Work of Providence; Beſides in Reſpect of the Poor Woman's Imprecation, I could allege a great Number of Events of the ſame Nature, which are ſo well atteſted, that the moſt incredulous could not deny 'em without being guilty of great Temerity.*

† *From thence proceeds* Bertius's *miſtake, when he ſays (in his Catalogue of the Biſhops of* Utrecht) Otto *III.* 36. Epiſcopus, filius Gul. Comitis Holl. Sedit Ann. 16. Hic fertur baptizaſſe Hermanni Comitis Hennenberg. Liberos 365. ex Macthilde Florentii IV. Comitis Holl. filia natos.

' publicè teſtatam, ad poſteros tranſmittere.
' * Extatque hodiè *ſupra Worcomium* cis Moſæ
' *ripam*, *Arx ejuſdem Memoriæ Teſtis*, PUERO-
' *RUM cognomine nuncupata*, *qua totidem quot*
' *fuerunt Capita Feneſtras olim oſtentabat*, *nunc*
' Roſſemiæ Familiæ *propria*.

* *That is to ſay; there is now at* Worcum, *upon the* Maeſe, *a Caſtle, which is a Monument or a Memorial of the Truth of this prodigious Hiſtory. They call it, the* Children's Caſtle, *and they have made as many Windows in it, as* Margaret, *Counteſs of* Hennenberg *had Children at one Birth. This Caſtle belongs, at preſent* (1588.) *to thoſe of the* Roſſem *Family.*

The Opinion, which is univerſally almoſt eſtabliſhed among the Proteſtants, according to which, they are perſwaded that MIRACLES ARE CEASED, is the only Obſtacle that makes them place theſe Sorts of Prodigies among the rank of thoſe Things that we ought not to believe. The greateſt part of thoſe that belong to the Sanctuary it ſelf, have accuſtom'd themſelves to treat at firſt daſh, ſuch Matters of Fact, as *old Women's Tales*, without entring into any farther Examination. But ſince an opportunity preſents it ſelf here, I will freely declare, that, in my opinion, 'tis not ſufficient for us to have once poſſeſs'd our Fancies with theſe Sorts of Prejudices, and afterwards to make uſe of 'em as certain and well eſtabliſh'd Truths. For Men that reaſon juſt, ought always to have very ſtrong and evident Reaſons for the important Matters of Fact they advance, or deny. When thoſe, who profeſs Atheiſm, abſolutely deny all *ſupernatural Operation*, their Conduct, is in ſome ſort of manner ſupportable (altho' they act raſhly) becauſe their Negations are Conſequences of their Principles. But for thoſe, who boaſt themſelves to believe in God, to acknowledge his Providence, and believe his former Revelations; they certainly fall into a manifeſt and intolerable

rable Contradiction, when they deny theſe Operations as being impoſſible; as they make themſelves, at the ſame Time, guilty of downright Blaſphemy. All the *Doctors of Divinity*, as they call 'em, teach in their Pulpits, and in their Schools, expreſly, that *the Arm of God is not ſhorten'd*; and they preach unanimouſly the Doctrine of *the Miniſtry of Angels*, (Heb. 1.14. Pſ. 34. 8. and 91. 11.) *of* thoſe *Spiritual and Intelligent Beings*, who are employ'd by *Providence*, that is to ſay by *God*, to operate and perform ſeveral Things that He has decreed. The Holy Spirits that ſtand before the Throne of God, ſay theſe *Divines*, are the *Courriers*, the *Ambaſſadors* of their Almighty Maſter, and *Executors* of his Orders: They are *Guides*, *Comforters*, and *Protectors* of the Faithful; And 'tis for this Reaſon, that in our Prayers, in the (*a*) *Liturgy* it ſelf, we ask of God the Aſſiſtance of theſe Angels; nothing is more poſitive. 'Tis upon this Account alſo, that our Preachers exclaim with great Zeal, againſt thoſe, who, are infected with Sadduciſm. Beſides, theſe Truths being ſuppos'd, the Teachers own, that the Operations of the Holy Angels, being ſupernatural, or independent on the Mechaniſm of Nature, are *miraculous*. How then do they ſo eaſily fall into the Illuſion of their Axiom, *That God works no more Miracles*, or to make uſe of the Expreſſion they have conſecrated, THAT MIRACLES ARE CEASED (*b*) FOR EVER? Thoſe

(*a*) O *Everlaſting God, who haſt Ordain'd and Conſtituted the Services of Angels and Men in a wonderful Order; mercifully grant, that as the Holy Angels always do thee Service in Heaven; ſo, by thy Appointment, they may ſuccour and defend us on Earth; through Jeſus Chriſt our Lord.* [Common-Prayers *St.* Michael's-Day.

(*b*) *This Axiom almoſt generally receiv'd among ſeveral Proteſtant Sects, that* Miracles are ceas'd, *neceſſarily import the Suppoſition*

Thoſe of the *Romiſh Faction*, have fill'd their *Legends*, without the leaſt Modeſty or Diſcretion, with an innumerable number of Fables, ſeveral of which, are no leſs abſurd than untrue; And we, to oppoſe them, are fallen into the oppoſite *Extreme*; and we have carried this Exceſs ſo far, that we had rather join with the *Modern* (c) *Jews*, in maintaining, as they do, a Falſity, which is both manifeſt and injurious to the Divinity; and in borrowing the wicked Arms of theſe Miſcreants, than to leave a Stone unturn'd, to oppoſe the *Romaniſts*, who are the moſt troubleſom of all our Enemies: 'Tis this, probably, that is the ſource of our Miſtake. A Strange Thing indeed! that ſo many Men of Gravity and good Senſe, ſhould imagine that ſuch a Doctrine, manifeſtly Scandalous and Impious, ſhould not want Proofs; and that it is ſufficient for them coldly to ſay, that *God works no more Miracles* without being obliged to convince thoſe that hear 'em, by the ſtrongeſt Arguments, of the Truth of ſo important an Hypotheſis! however, 'tis what they ought to do. The pleaſure I take in converſing with you by theſe Letters, after our wonted Familiarity and Freedom, has occaſion'd this ſmall Digreſſion; I hope, you will not look upon it as a Teſtimony of my Belief concerning the Truth of the Prodigy we have been ſpeaking of, for I keep my Judgment in ſuſpence, as to that

ſition of a Ceſſation without a Return; or at leaſt, a long Diſcontinuance poſitively declar'd and marked for a certain time: for if Miracles have not ceas'd, but as the Rain and Thunder ceaſe now and then, one may perhaps expect Miracles every Day.

(c) *The Modern Jews ſay, that God has ceas'd to work Miracles, ever ſince the Deſtruction of their firſt Temple; and our common Controverſiſts have adopted this idle Dream, to make uſe of it againſt the Legends. To ſay, Miracles are ceas'd, is a groundleſs Folly, if not a diſingenuous Impudence, ſaith Dr.* Stubbes.

Point;

Point; and ſee no Neceſſity of labouring much to determine it. But I have willingly embrac'd this opportunity that has offer'd it ſelf of telling you, that we ought not to reject, as falſe, all Facts that we can naturally explain, (they undoubtedly being in the Predicament of Supernaturals) in declaring my ſelf ſtrenuouſly againſt the Libertines, who own no other Power, than the Power of Nature; and on the other ſide, againſt thoſe that calling themſelves Chriſtians, abandon inconſiderately one of their great Principles, and fall into a moſt pernicious Error; I deplore this Indolence and Blindneſs. I am alſo afraid, that a certain practical Atheiſm, is the Source, or Refuge of that Incredulity we now a-days ſee ſo much in Vogue, concerning theſe Sorts of Things. *Nothing is more miſerable, and contemptible, than a credulous Temper*; we ought never to admit of any thing for Truth, without having ſolid Proofs, and clear Reaſons to convince us. But neither is it in our power to oppoſe our ſelves, by ſimple and voluntary Negations, againſt the Truth of Matters of Fact, that are well atteſted: we muſt allow of 'em, without grounding our Negative upon our Ignorance of the ſecret Springs; even, when we find our ſelves forced to have Recourſe to ſupernatural Ways of Acting. We muſt yield, indeed, to the Evidence of *Demonſtrations*: for, to pretend after an Arbitrary manner to ſleight, and reject Demonſtration, it is a fooliſh and ridiculous Temerity.

I am,

SIR,

Amſterdam,
Octo. 20. 1687.

Your, *&c.*

LETTER.

LETTER IV.

SIR,

WE were Seven full Hours on the Canal between *Amſterdam* and *Utrecht*, but we ſpent the Time with a great deal of Pleaſure; not only becauſe of the fair Weather, and the fine Country; but eſpecially of the Company we had the good Fortune to meet with in the Boat.

We left on the Right-hand, (three Leagues from *Amſterdam*) the old Caſtle of * *Abcow*) with the Village of the ſame Name, where are the Bounds of the Province of *Holland*; and we enter'd into that of *Utrecht*. It was late when we arriv'd in that City, and ſome Circumſtances of our Affairs, having oblig'd us to leave it, almoſt immediately after our Arrival (in hopes of returning) I ſhall not have many Things to ſay to you concerning it, at preſent.

* *Abcoudia gens opulenta & Illuſtris fuit; (latè auditum Nomen) quæ trientem Agrorum in Trajectenſi Ditione ſui Juris habuiſſe dicitur. Eadem poſſedit Batavoduru*m Oppidum, *cum Arce. Ex hac Aſſuerus prima Arcis Abcoudiæ fundamenta, inter uliginoſas paludes, qua vix in adulta Æſtate plauſtris acceſſus patet, medio inter Trajectum & Amſtelodamum Itinere jecit, ut memoriæ prodiderunt Annales. Emit & Gaesbecanam Ditionem, &c.* (Hadr. Junius, in Batavia ſua.) *P. Bertius ſcribit* Abbekevolda, *pro* Abcoudia.

This City begins to abate of that extreme Neatneſs, we have obſerv'd in all Towns and Villages, throughout the Province call'd properly *Holland*, tho' it yet retains enough of it. It is ſituated in a higher and better Ground. The Canals and Ditches are chang'd into Hedges; and the Meadows into Plow'd Fields; a Change that we find very agreeable. One may, I believe, ſay that

UTRECHT, *formerly a Biſhoprick; and alſo an Archbiſhoprick.*

that the VII. famous *United Provinces*, are the fulleſt of Towns, and generally the beſt Peopled, of any Place in *Europe*; but I cannot tell whether one may altogether rely upon what *Arnold Bekelius*, one of the Writers of Chronicles of the Country has written, that one may go from *Utrecht* on foot in one Day, and viſit Sixty one Towns or Walled Places, that are ſituated up and down in that Neighbourhood. I could wiſh, that Writer had given us the Names of thoſe Places; for we muſt always take care to exagerate Things too much: Exceſſive Praiſes generally produce Contempt for the Objects we boaſt of, inſtead of gaining an Eſteem for 'em. Here are the very Words of *Bechelius*. *Illud inter alia, ſingulare & præcipuum habet Urbs veſtra, quòd in eo loco ſita, & locata eſt, à quo digreſſis unius tantùm diei ſpatio, ad unum & ſexaginta muratis* Oppidis *quæ circumjacent, non curru, vel equo vehi tantùm, ſed & pedeſtri itinere contendere, ac pervenire liberum ſit.* Another has written, that of theſe 61 Towns to which one may go, there are 33 of 'em that are ſo near *Utrecht*, that one may return the ſame Day.

We viſited the Remains of the Cathedral-Church, which was almoſt entirely deſtroy'd ſome Years ago by a Prodigious Tempeſt. I ſhall be able to ſay ſomething of the ſurprizing Particulars of this Storm, when I am at leiſure. The Tower of that ſame Church is very high, but not ſo high as the People at *Utrecht* imagine it; for they have a Notion in their Heads, that it is the higheſt in the World: Thoſe that have never been abroad, are almoſt all of 'em apt to form ſuch wrong Judgments. *Monconys* ſays, That they go up to the Top of this Tower by 457 Steps; ſuppoſe that one of theſe Steps is half a foot high, that does not make but a little more

more than a Third-part of the Height of the Pyramid of *Strasbough*: And how many Steeples have we, that are much higher than the Tower at *Utrecht*, in *France*, and in *England*, without going out of our own Countries to ſearch after em? This Tower was begun, ſay the Chronicles of *John de Beka*, in the Year 1320. and finiſh'd in the Year 1365. according to ſome, and 1383. according to others. The Inſcription upon that Tower, (in two Latin Verſes whoſe firſt cannot be ſcan'd, mark the Year 1321. (*M., C.ter, X.bis, & ſemel I.*) as being that of the Foundation; but without any further declaration of the Matter.

M.C. ter X. bis: Semel I. Feſto Paulique Johannis
Turris adaptatur, quâ Trajectum decoratur.

They carried us alſo to another Church, which is dedicated to S. *Mary*; where we took notice of the Figure of an Ox, againſt a Pillar, above which is written.

Accipe, Poſteritas, quod per tria ſæcula narres:
Taurinis cutibus fundo ſolidata Columna eſt.

That is a Memorial, they ſay, of the Cunning Contrivance of an Architect, who deliver'd thoſe that built this Church, from the great perplexity they were in, in relation to this very place, when their Piles, notwithſtanding their great Length, could not reach any ſolid Foundation. This Architect, ſay theſe Verſes, (for I own I don't underſtand well the Affair) found a Way to make a ſolid Foundation in this Gulf without a Bottom, with ſome Oxes Hides. *Taurinis cutibus fundo ſolidata columna eſt: (Tranſeat.)* There are very curious Relicks in this Church, as the Church-

Churchwarden told us. Among the reſt, a Smock of the Virgin *Mary*'s, which they have carefully preſerv'd; and other Things of this Nature; but which, to ſpeak the Truth, they eſteem for the preſent, but as Pieces of Curioſity.

The Walk of the Pall-Mall is very fine; and thoſe of *Utrecht* eſteem it the more, becauſe it was ſpar'd by ſpecial Orders of the King of *France* (now reigning) when he came at the Head of his Army into that City, ſome Years ago; tho' almoſt every thing elſe was deſtroy'd by that Army in the Neighbourhood.

This City was adorn'd with the Title of *Univerſity*, Ann. 1639. And they alſo perform all Sorts of Exerciſes, as Riding the Great Horſe, *&c.* which draws abundance of young Gentlemen to that City, which is otherwiſe very alluring upon Account of its good Air, and fine Situation. I was told, that the Library is a little neglected, and that it has not deſerv'd, for ſome Time, the Name of *Bibliotheque Publique*, ſince it has not been open'd at ſet Hours, for the Uſe of the Publick. To ſpeak freely, they deſerve highly to be reproach'd, who, by ſuch Negligences, deprive Men of Letters of ſo great an Advantage and Aſſiſtance. The Elogium on Sodomy, written by *J. Caſa*, Biſhop of *Benevento*, was, as they inform'd me, one of the curious Pieces of this Library. I know not, if what they added be true, that the *French* carried this Rarity away, when they came to viſit *Utrecht*, as I have obſerv'd to you already, in the Year 1672.

The happy * Union concluded here in the laſt Age; (1579) which is the Bond and tye of

* *The Articles of this famous Union have been publiſh'd on ſeveral Occaſions. But they are to be found, with an Addition of ſeveral Political Reflections, in Sir* William Temple's *Remarks on the State of the* United Provinces.

the

the Republick, will for ever be an Honour to this City; and perhaps, the greateſt it has had, or can expect to have. The Republick being reſolv'd never more to ſubmit to *Spain* (whoſe Yoke they had ſhook off) firſt were willing to put themſelves under the Protection of *France*, and afterwards of *England* (of *Henry* III. and *Elizabeth*) having need, as they thought then, when *Philip* II was enraged againſt 'em, of ſome powerful Protection, ſuch as one of thoſe two. But the Event has demonſtrated, that nothing better could have happen'd to 'em, than remaining Maſters of themſelves, Providence having pour'd out in Abundance his choiceſt Bleſſings on theſe Happy and Glorious Provinces.

I took a Turn round the City, view'd it on every ſide, and can ſay it pleas'd me extreamly. If it was not the Neceſſity that obliges me to finiſh this Letter in haſt, I wou'd ſend you willingly a *Latin* Ode made in its Praiſe, that a Friend of mine ſhew'd me laſt Night, and which perhaps you have not ſeen.

——O *Gentis Batavæ Regia Splendida*
Quis non ſuſcipiat te, atque Situm tuum,
Intus ſi ſpatietur
Aut foris per Agros tuos!
Circumflecte oculos, quiſquis es! &c.

☞ *This very Day the 7th of* Decemb. *M.DCC.XI, now while I am buſie in reviſing this Sheet, for a new Edition of theſe Letters, I hear that the* QUEEN *has juſt now declar'd to both Houſes of Parliament, that the City of* Utrecht *is nam'd, by Her Majeſty's Conſent, as the Place appointed for a Treaty of Peace. Tho' a happy Succeſs of theſe Conferences may be look'd upon as very doubtful, conſidering the preſent Circumſtances of ſeveral Things; yet 'tis not neceſſary we*

ſhould deſpair of it : Qui nihil poteſt ſperare, *ſays Seneca,* deſperet nihil. *However, upon this agreeable News, I have a Mind to add here, a Sort of a Congratulation, to the Fair and good City of* Utrecht *(which receives new Luſtre from this Event) by joyning ſome new Hiſtorical Obſervations, to the Remarks I have formerly made upon it, and which you have juſt now read.*

Thoſe that publiſh Deſcriptions of Cities, generally endeavour to praiſe 'em, in order to pleaſe their Inhabitants : And theſe Writers never fail to inſiſt upon the noble Article of the Antiquity of theſe Places, as upon a glorious Title for them, tho' they find never ſo little Reaſon or Colour to do it. 'Tis thus that ſeveral Authors have exalted (tho' not grounded enough) the great Antiquity of *Utrecht*. They have carried the Date of its Foundation farther than they ought, without remembring that falſe Praiſes turn to the Diſgrace of thoſe whom we boaſt of, rather than to their Honour. When *Philip* II, came to *Utrecht*, the Magiſtrate caus'd this Inſcription to be fix'd upon the Gate, through which he made his Entry.

ANTONINI PII IMP.
FELICIBUS AUSPICIIS
URBS TRAJECTENSIS INSTAURATA;
FELICIORIBUS
PER PIENTISS. IMP. CAROLUM V.
AUCTA:
FELICISSIMAM
SE HOC PRINCIPE FUTURAM
HAUD DUBIA SPE CONFIDIT.

And *William Paradin* relates two other Inſcriptions in Verſe, that he has ſeen in the Cathedral-

dral-Church at *Utrecht*, in which are expreſs'd ſeveral other Hiſtorical Particularities, concerning the Foundation of this City and Church. Tho' theſe Verſes are bad enough in all Reſpects, yet ſince they were thought worthy to be plac'd as Monuments in a Church, I ſhall not do an unreaſonable Thing in putting 'em here: And in order to explain 'em in ſome Meaſure, I will add as a Comment on 'em, the Subſtance of what three or four Annaliſts of that Country, have written on the ſame Subject; whether in criticiſing on the Facts that theſe Verſes contain, or approving of 'em.

TRAJECTUM CIVITAS.

Circumquaque fluens Hollandia gurgite Rheni
Cingitur; Oceano, Flaminibuſque Maris.
In qua cum Muris Urbs (a) *Antonina novellis,*
Tempore (b) *Neronis ædificata fuit.* (dem
Hanc devaſtavit (c) *fera Gens,* (d) *Flammaq; & ibi-*
Caſtrum (e) *Vuiltorum conditur inde novum*
Turribus excelſis: quod adhuc Plebs (f) *Abroditorum*
Funditus evertens diruit uſque ſolum:

(a) *The City of* Utrecht *is never call'd* Antonina *nor* Antonia, *by any ancient Author. Theſe are new Names, which perhaps were given by ſome* Conquerors *or* Reſtorers, *ſay* John *de* Beka, *and* William Heda *his Commentator (who was Dean of* Utrecht.) (b) *They have made a Thouſand Efforts to find out, or to ſuppoſe ſome Founder of the Name of* Antoninus, *or* Antonius, *or elſe of* Antonia; *but all to no purpoſe.* Junius *ſays that* Si comminiſci aliquid liceret à vero non abſimile, recurrendum eſſet vel ad Antonium primum Senatorem & Legatum Veſpaſiani, cui cum Civili Batavo amicitia fuerat; quèmque Senatoriâ Dignitate exutum à Nerone, ac falſi damnatum, priſtinum inde reſtitutum Ordini & Loco memorat Tacitus. Vel ad M. Antonium Julii Cæſ. Legatum, &c. Vel ad M. Antoninum Pium, *&c. But after all, He rejects theſe Conjectures.* (c) Nortmannorum procella ab axe Boreali effuſa, hanc Urbem excidio corrupit, omnemque Sexum ferro abſumpſit, Alfridi præſulis Tempore. (circa Annum 834.) (d) *The Writers of Chronicles note the Years of ſeveral other great Burnings.* (e) *We ſhall ſpeak of theſe* Vultes *by and by.* (f) *call'd alſo* Abotriti. Gens Francis fœderata, *ſays* Junius.

Hinc Trajectenſe Caſtrum, cum Mœnibus altis
Conditur a (g) *Francis Chriſticolis. Sed idem*
Vulgus (h) *Danorum confregit humo tenus : Omnes*
Cum Clero Cives inſimul Enſe necant.
Denique (i) *Baldricus Præſul nova Mœnia ſtruxit*
Quæ modò ſubſiſtunt, auxiliante Deo.
Sic Hollandenſi Terræ veraciter omni
Trajectum conſtat Urbs (k) *Capitalis adhuc.*

(g) *He means* Dagobert *I.*

(h) *Thoſe Armies of the North which has been ſpoken of,* Ex Axe Boreali effuſa, *have often ravag'd theſe Countries.*

(i) *Son of the Count* de Cleves, *and the* 15*th Biſhop of* Utrecht. (k) *One of the principal Cities of the Country, and of which the Biſhop, Prince of the Empire, was a pretty Powerful Lord, when theſe Verſes were ſet up as a Monument in the great Church.*

TEMPLUM CATHEDRALE.

Tempore Francorum (a) *Dagoberti Regis, in iſto*
Præſenti fundo conditur ipſa decens
Primitus Eccleſia ſancti (b) *Thomæ :* (c) *prope Caſtrum*
Trajectum, quam Gens (d) *Phriſica fregit atrox.*
Sed (e) *prior Antiſtes Dominus* (f) *Clemens, ob honorem*
Sancti (g) *Martini, poſt renovavit eam*
Deſidis Hildrici ſub tempore Regis. At illam
Præſul (h) *Adelboldus fregit ; ab inde novam*
Eccleſiam fundans, (Henrici tempore (i) *primi*
Cæſaris electi,) quam (k) *duodena cohors*
Pontificum pariter benedixit. Denique Præſul
(l) *Henricus cæpit hanc renovare ſuam*
Eccleſiam, Regis (m) *Gulielmi tempore. Quiſnam ?*
Hollandenſis erat Inclytus iſte Comes.

(a) *Several have written that* Dagobert *built the Cathedral-Church at the ſame time that the City was ; But that is very reaſonably contradicted by others.*

(b) *Some believe, that from that time,* St. Martin *was join'd to* St Thomas.

(c) *We muſt obſerve the word* prope, *as it ſhall be ſaid afterwards.* (d) Frieſeland *(both Eaſt and Weſt) had formerly its Dukes (call'd alſo Kings), and thoſe Princes were often at War with the Neighbouring Lords.* Charlemagne *conquer'd 'em at laſt, and reduced their Countries into a Province.* (Φρείσιοι, apud Dionem, Φρήσιοι & Φερήσιοι ; *Ptolom.*) (e) Willibrordus, *firſt Biſhop of* Utrecht ; *ſome ſay Arch-biſhop. He was an* Anglo-Saxon, *and came into that Country, during the Time that* Pepin the Younger *made War upon* Ratbodus, *Duke or King of* Friſeland, *an Idolatrous Prince.* Pepin *ſent him to* Rome *in the Year* 694 *where Pope* Sergius *chang'd his Name into that of* Clement, *as it is to be ſeen in the ſame Verſe. At his Return, in* 696, *they pretend he rebuilt the Cathedral.* Marcellinus, *a Prieſt who was his Contemporary, has written his Life.*

Life. (f) *Tho'* Sergius *had given him the Name of* Clement, *he was ſtill call'd* Willibrord. (g) St. Martin *of* Tours *(whoſe Life has been written by* Sulpitius Severus). Gregory of Tours *ſays that this* Martin *was of* Sabaria *or* Savaria, *a Town concerning which, ancient Authors write variouſly; ſome placing it in* Auſtria, *and others (more commonly) in* Hungary. *He came to* Milan, *and from thence to* Tours. *He was, ſay they, a great Worker of Miracles: He rais'd three Perſons from the Dead; and died aged 81 Years, towards the End of the fourth Century. He was Patron of the whole Dioceſe, but they gave him Thanks for his former Protection, and took his Name out of the City-Seal, when the Biſhop* Henry *of* Bavaria *reſign'd the Temporalities of his Biſhoprick to the Emperor* Charles V, *as will be obſerv'd hereafter.* (h) *Nam'd alſo* Adrobaldus, *a* Friſelander, *and the Nineteenth Biſhop; towards the Year* 1020. *He pull'd down the Church, which was fallen into Decay, and rebuilt it.* (i) Bertius *ſays,* Henry II; *and indeed,* Henry I, *call'd* the Fowler, *died in* 936, *a long time before that.* (k) Bertius *reports, that Twelve Biſhops aſſiſted at the Ceremony of the Conſecration of this Church.* (l) Henry *of* Viana, *the* 38*th Biſhop, rebuilt the Church new from the Ground: that which we now ſee, is the Remains of it. This Biſhop died in* 1267. (m) William *Count of* Holland *was created Emperor in* 1248, *and died in* 1257.

Adrian Junius, a Phyſician of *Horn* in *Weſt-Friſeland*, (who wrote his *Batavia* in 1575) does not believe, as I have already remark'd, that the City of *Utrecht* was ever call'd either *Antonia* or *Antonina*, by any ancient Author; but he does not deny in one Senſe, that it has not been call'd formerly, *Vultabourg* or *Wiltenbourg*, as having been built by the *Vultes*, which he alſo Names *Wiltes*. I ſay, that he reconciles that Matter pretty well, provided it be granted him, that *Utrecht* which is now in Being, has been built, at more than two Leagues from that *Wiltenbourg*; for he aſſures us, That this *Caſtellum*, formerly deſtroy'd by the *Abotriti* (or the *Abroditi*, of whom there is mention made in the Verſes at the Cathedral) was two *German* Miles from the Place, where we now ſee *Utrecht*: *ut ipſe*, ſays he, *Oculis aſpexi*. He adds, That others believe, that *Dagobert*, Son to King *Clotaire* II, laid the Foundations of *Utrecht*, in the 7th Century, and call'd it *Trajectum*, becauſe there was a Paſſage there from the *Rhine*, and a Cuſtom-

Houſe, or a Toll-Booth: but he is not of that Opinion, becauſe he holds it for certain, (againſt *John* de *Beka*) that the City of *Utrecht*, bore the Name of *Trajectum* in the Itinerary of *Antoninus*, a long While before *Dagobert*'s Time. Others have imagin'd, ſays *Junius* alſo, that the famous *Ulpius Trajan*, who was Prefect at that Time in *Germany*, under *Domitian*, had founded this ſame City, and call'd it by his own Name, *Ulpia Trajectina* (inſtead of *Trajana*) and that from *Ulp-Trajectina*, was form'd *Ultrajectum*; but neither does *Junius* agree with this Opinion, which is certainly abſurd; and here is what he finds more probable: This Antiquary having obſerv'd that the City of *Utrecht* is nam'd *Utriceſium* and *Utriceſima*, by *Lambertus Hortenſius*, and ſome others, he was very inclinable to believe, that the modern Name of *Utrecht*, is nothing but a Contraction of *Utriceſium*, mark'd by the firſt Letters, which are *U T R I C.* And as for the Name of *Utriceſium*, what he thinks of it, is, that as the ignorant common People may have ſeen the Words, or the following Letters ingraven on the Gates, or in ſome other Place of the City, *U. TRIC. LEG. STAT.* to ſignify, *Quintæ Triceſimæ Legionis Stativa*, will at firſt read it *UTRIC*, without minding the Stop (perhaps effac'd) which ought to be at the Side of the Numeral Letter *U.* and without informing any farther about the two Syllables that follow: And that from this *UTRIC* ill underſtood, and turn'd into a Cuſtom, was form'd the Name of *Utrecht*, us'd at this preſent Time. There are, methinks, two or three Reaſons to be alledged againſt this Suppoſition: however 'tis what *Junius* ſticks to; and to maintain his Conjecture, he relates a Fact juſt like it, that he had from a learned *German* Antiquary, nam'd

John

John Heroldus. This Author remarks in his *Curious Obſervations*, ſays *Junius*, That the Town of *CANTSTAT* in *Suabia*, took its Name from *LEG. ANT. STAT.* words formerly Ingraven upon a Piece of Marble, and expos'd to Publick View in the ſame Town; which ſignified, *Legionis Antonianæ Stativa.* The two firſt Letters, *L E* being worn out, there remain'd *GANT STAT*, and from that *Gantſtat* read without any Points, the *G* being chang'd into *C*, the common People made *Cantſtat*.

William Heda, *Arnold Bekelius* and *Lamb. Hortenſius*, are of the Number of thoſe, who, without much Conſideration, have ſaid that *Utrecht* had anciently born the Name of *Antonina*, and *Antonia*, (which is a Sort of a Contradiction) but they cannot find a Reaſon for it, any more than *Junius*. And *P. Bertius*, a very learned Man, poſitively denies the Fact, as well as *John de Beka*; *Sunt equidem*, ſays *Bertius*, *qui Antoniam initio dictam putent; ſed non video, unde hoc habeant.—Antoniam iſtam neque ſummi, neque medii Ævi Scriptor quiſquam novit. Quocirca, pro fabula illud habendum cenſeo.*

Venerable Bede, and *Sigebert* the Writer of Chronicles, makes ſome mention alſo of a *Vultbourg*, a Caſtle upon the *Rhine*, that was commonly call'd *Trajectum*, ſay they, *Linguâ Gallicâ*. A very ſtrange thing, as I may ſay by the By, that theſe Writers ſhould not know, that the Word *Trajectum* was neither *Gauliſh*, nor *French*, but *Latin*. But theſe two Authors were very far from giving us any Hint of the Etymology of the new word *Utrecht*, ſince it was not uſed in their time. *Heda* without going any farther, will have it from *Outriecht*, which in good *German* ſignifies *the Ancient Paſſage*; *Trajectum vetus*. Others derive *Utrecht* from *Vult-trajectum*,

as *Vultarum Trajectum*. Some, as I have already ſaid, from *Ulp-Trajectum, ab Ulpio Trajano*. And others again, from *ultra* or *ulterius Trajectum*, with relation to *Trajectum Superius*, call'd *Maeſtricht*, or *Moſæ Trajectum*. As for what *Heda* and *Junius* affirm with *Bertius*, that this City is mention'd by the Name of *Trajectum* in *Antoninus*'s Itinerary, it is a very doubtful Thing; ſince it is certain, as it has been obſerv'd by *Bekelius*, that ſeveral Modern Cities have been indiſcreetly plac'd in that ancient Itinerary, by the different Editors of that Book, in the laſt Ages. This *Bekelius* proves clearly; and methinks, it is very probable, that *Conrad Peutinger*, who is an exact Man, has look'd upon this *Trajectum* of *Antoninus*'s *Itinerary*, as having been falſely inſerted, ſince he has not put it down in his *Tables*.

All unanimouſly agree, That the City of *Utrecht* having been ſeveral Times beſieg'd, plunder'd, burnt, and almoſt deſtroy'd, Biſhop *Baltric* of *Cleves* rebuilt it almoſt entirely, and encompaſs'd it with Walls, towards the Year 970. It never ſuffer'd more, than by the terrible Diſorders that the Civil Wars occaſion'd in the Time of the *Hoecks* and *Cabelliaus*; Cruel Factions, by which the whole Country was laid waſte with Fire and Sword, towards the Middle of the Fourteenth Century. (*Hoex* ſignifies Fiſh-hook; and *Cabelliau* is the Name of a very common Fiſh in the Seas of *Holland*; 'tis a ſort of Cod-fiſh, that *John de Beka* calls *Aſellus*.

We have no Reaſon to believe that the City of *Utrecht* was ever larger than it is at preſent: *Junius* ſharply reproves *Dominick Niger*, for aſſuring us, that this City was able to furniſh, in its grandour, forty Thouſand fighting Men; and he alſo refuſes to hear *Volaterran*, *Æneas Sylvius*,

Sylvius, *Barlandus* and others, that ſay that the Biſhop could raiſe that Number of Soldiers within his Dioceſs.

Lambert Hortenſius, whom we have often already quoted, has written, according to *Raphael Volaterran*, that formerly there was a Sea-Port at *Utrecht*; which is not at all improbable, as ſome have thought, who only conſidering the preſent Diſpoſition of the Ground, and the Diſtance from the Sea, have not remember'd that in the Times paſt, a great Arm of the *Rhine* ran through *Utrecht*. Why ſhould we not then eaſily comprehend, that Veſſels might come up the *Rhine* as far as this City, and a great deal higher; as we ſee it happens all the World over, and at *Rotterdam*, for Example, without going out of the ſame Country?

The ſame Writer quotes ſome Authors that ſay, that *Utrecht* owes its Origine to certain *Engliſh* Giants that ſettled in that Place: A Fable, that certainly has its Source in certain *Annals* that *Junius* cites, upon another Occaſion, in which we find that the *Anglo-Saxons* having made themſelves Maſters of *Great Britain*, a vaſt Number of the Natives of that Iſle (who were of a Gigantick Stature) left their conquer'd Country, and croſſing the Seas, came and ſettled upon the Banks of the *Maeſe* and the *Rhine*; and from theſe fugitive Giants, ſprung the *Vultes* (hairy as Bears) thoſe whom we have mention'd already, who built the Town and Caſtle nam'd *Vultenbourg*, which many confound with our *Utrecht*. 'Twould be no very glorious Thing to be the Iſſue of thoſe *Grand Poltroons*, if the Hiſtory were true; and if otherwiſe, it would be to deny the *Trajectum* of the Itinerary, and its pretended Antiquity; for the *Saxons* did not

ſettle

ſettle in *England*, till a great way in the Fifth Century.

After all theſe Uncertainties concerning the Foundation of *Utrecht*, and alſo the Etymology of its Name (from whence one may only conclude, that 'tis impoſſible to depend upon any of thoſe things that be certain) we muſt ſay ſomething alſo of the great Church, beſides what has been already remark'd in the Notes upon the *Latin* Verſes. Some will have it built by *Dagobert*: others, by *Willibrordus* the Firſt Biſhop (or Archbiſhop, according to *Beda:*) and others, by *Boniface* the Second Biſhop: all that falſely, ſince the Churches or Chappels built perhaps by thoſe Perſons, have nothing in common with that we ſee now ſtanding. As for King *Dagobert*, we muſt ſcarce mind any ſuch thing that has been ſaid of him; for as *Du Tillet* has very well obſerv'd, the Monks have attributed to him Abundance of thoſe Sorts of Foundations, under pretence of his being Pious, * *to the end*, ſays this Author, *that by Flattery and high Commendations, they may draw conſiderable Riches from other Princes, by way of Emulation.* In thoſe Times the Monk's Benefactors ſeldom fail'd of being made Saints. To *give to the Prieſts*, was the moſt ſure Way to Salvation: that was call'd *Remedium pro Anima.* And we ſee now a-days, that this ancient Mode is in faſhion enough here, and every where. The greateſt Benefices are always the beſt; and as St. *Peter* ſays, αἰσχροκερδῶς ἐπισκοπεῖν, is the general Cuſtom in all Times.

* Afin que par Adulation, & par Hautlouer, ils attiraſſent à eux finement mainte & mainte Richeſſe, par Emulation.

It has already been obſerv'd, that they differ alſo, about the Name of the Saint, to whom that Church was dedicated: Some add *the Holy Croſs* to St. *Martin* in the ſecond Conſecration. But in reſpect of the Founders, to ſpeak the Truth, the

the Church which is now ſtanding, in part, is neither *Dagobert*'s, *Willibrord*'s, nor *Boniface*'s. We may very well believe, without any Abſurdity, that theſe three built ſome Chappel or Church, at *Wiltembourg*, if they were there; (which difficult Point we can't eaſily reſolve:) but as for this Church, whoſe Remains are now to be ſeen at *Utrecht*, 'tis a Building, that was begun from the Foundations, by Biſhop *Henry* of *Viana*, as it has already been obſerv'd, towards the Year 1254; and it was *Frederick* of *Zireck*, the Forty-third Biſhop, that began the high Tower, (which is now remaining, and of which I have ſpoken) in the Year 1320, or thereabouts.

† I ſay, that at preſent, we ſee nothing but the Remains of the Cathedral of *Utrecht*, this Church having been almoſt quite deſtroy'd in our Time, by an extraordinary Tempeſt, as it has been already obſerv'd. I have it from a Perſon who was an Eye-witneſs of it, and very worthy of Belief, that the greateſt part of the Roof, Timber-work, and all the Covering, were taken off, and lifted up ſome diſtance into the Air; remaining ſo a little Time, by the Strength of the Wind: after which, falling down with great Impetuoſity it burſt, as one may imagine, with a terrible Noiſe. The Body of the Church, between the Quire and the Tower, was entirely deſtroy'd, ſo that that Space is at preſent empty. A Man of Quality and Worth (Sir *William T.*) who, I think, was in *Holland* at that Time, has written that the Tempeſt was ſo violent, that it twiſted the Columns of Stone that ſupported the Arches of the Nave of the Church, after ſuch a manner, that they ſtill remain twiſted, and have rather chang'd their Figure, than to be broken in pieces, they being ſo very Strong and well cemented; His own Words are,

† *'Tis juſt ſo of St.* Paul's *at* London, *which they are now finiſhing, and which has been rebuilt from the very Foundations upon the Ruins of the former, which was deſtroy'd by Fire in the Year* 1666. *This New Church has nothing in Common with the former, but the Place and Name.*

The

The great and ancient Cathedral was torn in pieces by the Violence of this Storm, and the vaſt Pillars of Stone that ſupported it, were wreath'd like a twiſted Cord, (or Halter) having been ſo ſtrangely compos'd and cemented as rather to ſuffer ſuch a Change of Figures, than to break in pieces, as other Parts of the Fabrick did.

I would not ſpend any Time here, in diſputing this Fact with the Author that has related it, if it was not becauſe of ſeveral conſiderable Perſons of *Utrecht*, that have mention'd it to me, and are all in the ſame Error; without conſidering, that what they affirm is *phyſically impoſſible*, for two Reaſons: Firſt, becauſe no Matter that is not *malleable*, *ductile*, or *flexible*, can ever be twiſted. We can never twiſt a Stone, nor make the leaſt of its Parts yield, in pretending to twine, or wreath them: It is abſolutely neceſſary, that the Parts which are oblig'd to yield to force, in a Matter that is not pliant, be ſeparated from the reſt, by a Rupture properly ſo call'd. Now theſe Columns were of Stone; and though they had been of theſe Compoſitions that are formed in a Mould, and which ſeveral improperly call *Fuſible*, this matter would not have been more capable of being twiſted, than that of Stone or Marble. But in the ſecond Place, if the Columns that we are now ſpeaking of, had been of Lead, they could not be twiſted, each about its Center by the Tempeſt, whoſe force endeavoured (let us ſuppoſe it,) to twiſt the Church. Suppoſe the Body of that Edifice had been turned from its Foundations by the violence of a Whirlwind, that had moved it about its Center, as a Spindle is turn'd, it follows that all the Columns, that ſuſtained it at ſome diſtance from each other, would have been broken in pieces, or at leaſt fallen down: But it is abſurd, to imagine that

every

every one of thoſe Columns were twiſted by ſuch an Effort; which way ſoever the thing may be taken. The great Violence of this Storm laſted about twenty Minutes. Some Perſons have told me, That the *Jews* have offer'd to rebuild the Church, provided, they would grant them at *Utrecht* the ſame Liberty that their Brethren enjoy at *Amſterdam*.

'Tis ſomewhat Singular, that of the 62 Biſhops that have kept their See at *Utrecht*, for near nine hundred Years, there is none but the firſt and the laſt, to whom they have given the Title of Archbiſhop. *Willibrordus* was ſent, ſay the Writers of Chronicles, by * *Pepin de Herſtal*, (called alſo *the Groſs*, and *the Young*) to Pope *Sergius* the Firſt: And *venerable Bede*, who was Contemporary to both of them, relates poſitively, That the Pope made him *Archbiſhop* (in the Year 696.) *Miſit Pipinus Virum Venerabilem Willibrordum Romam, cujus Pontificatum Sergius habebat, poſtulans ut Friſonum Genti* ARCHIEPISCOPUS *ordinaretur; quod impletum eſt, Anno* 696. (Beda de Geſtib. Angl. L. V. C. 12.) And ſeveral Writers have followed *Beda*. But the Prieſt *Marcellinus*, who was alſo his Contemporary, and has written the Life of *Willibrordus* with whom he lived, does not call him Archbiſhop: Neither does *Sigebert de Gemblours* give him any more than the Title of Biſhop. † *Willibrordus*, ſays he in his Chronicle, *à Sergio Papa Clemens agnominatus, & ad prædicandum Genti Friſonum EPISCOPUS conſecratus eſt*. And how could People think, that the Succeſſors of an Archbiſhop, would take upon them only the Name of a Biſhop? Nothing is more improbable.

* *Father of* Charles Martel.

† *He was a good Man. He died very Old in his Monaſtery of* Abſternacum, *(now called* Echternach) *about* 5 *Miles from* Treves, *where he retired to finiſh his Days in Peace. He was a great Converter of Pagans, and called upon that account,* Sempiternæ Lucis Filius. *They ſay alſo, that a great Light now and then appears in his Tomb; that the Stones of it heave up, and that he works abundance of Miracles there. But as able Divines do not abſolutely deny Miracles, ſo they do not eaſily believe them: Cheats, and Credulous People, being the Perſons that generally make them.*

As

As for the Sixty-ſecond and laſt Biſhop of Utrecht, *Frederick-Skenck* Baron of *Tautenbourg*, (who was choſen in the Year 1561, and died in 1580,) I do not find any body that denies that *Paul* IV, Pope of *Rome*, made him an Archbiſhop; tho' the pretended Biſhops of *Utrecht*, (*in Partibus*, according to their Language) that have ſucceeded this *Frederick*, ſince the Revolution of Affairs in that Country, have contented themſelves with the Title of Biſhop.

Theſe, to mention it by the By, are ſuffer'd in *Holland*, provided they do not ſpeak in Publick of their pretended Biſhoprick, tho' at the ſame time, the Magiſtrates are not ignorant of their ſecret Pretenſion: The Mildneſs of the Government is ſo great, that it never diſturbs that Gentleman upon any account, when he does not go out of his Sphere. But they will not ſuffer him to reſide at *Utrecht*; and if he obtains the Liberty of ſtaying there a few Days (upon his ſuppoſed civil Affairs) that Liberty is not granted to the *Biſhop*, as *Biſhop*, but to *Peter* or *John* ſuch a one: And if he comes thither without Leave, or ſtays beyond the Time granted him, he would be reprimanded for it. So that, properly ſpeaking, the *States General* are ignorant, or will be ignorant, that there is a Biſhop of *Utrecht* in the World.

This Prelate was formerly a Prince of the Empire, and powerful enough. Pope *Calixtus* II, granted them the *Myter*, and the *Infula Pontificia* in the Year 1120, and the Emperor *Otho* I, the Privilege of Coining Money: The Counts of *Holland* owed 'em Homage. But ſome Time before the great Revolution, under *Philip* II King of *Spain*, theſe Prelates were already declined in their Primitive Grandour, as well as their Ancient Power. Biſhop *Henry* of the Houſe of *Bavaria*, whoſe Affairs went ill, was oblig'd

to

to reſign his Temporal Government in favour of *Charles* the Fifth, (in the Year 1529,) at the Pope's Sollicitation; under pretence that theſe Biſhops were not rich enough to defend the City and Dioceſs from the Inſults that ſome Enemies were capable of making upon them: of which truth *Charles* himſelf gave a certain Proof. *Henry* conſented then to what he could not hinder; and reſerved only to himſelf the Spiritual Government, his Houſe in the City, and a little Country Houſe, with a Penſion of 2000 *Carolus*'s of Gold; which is pretty near the *Plat* that the Court of *Rome* allows to poor Cardinals. *Henry*, at firſt, made as if he was very well contented; and the *Bull* of Pope *Clement* the VIIth, gilded the Pill that they made him ſwallow; but he ſoon repented his having been ſo eaſy; and the Condition of his fleec'd Biſhoprick beginning to diſpleaſe him, he took a Reſolution to return into *Germany*. *Bertius* is miſtaken, when he writes in his Catalogue of the Biſhops of *Utrecht*, that this Reſignation was made by Biſhop *William*, Cardinal *d'Enkenvoert*, Succeſſor to the ſame *Henry*, and the Sixtieth Biſhop.

The Church that is dedicated to St. *Mary*, of which I have ſpoken (and in which the *Engliſh* are ſettled at *Utrecht*) was built, according to ſome, by the Emperor *Frederick* I, call'd *Barbaroſſa*; the Pope having impoſed this Penance on him for having ſacked *Milan*. But the general Opinion attributes the Foundation of this very Church to Biſhop *Conrad* of *Suabia*, the twenty-ſecond Biſhop of *Utrecht*, who was aſſaſſinated towards the Year 1092, about Sixty Years before *Frederick* was choſen Emperor. All Hiſtorians confirm what I have formerly obſerved upon the Article of *Utrecht* concerning the

the Oxen's Hides, upon which one Part of this Edifice is founded: and the greateſt Part of them relate alſo the two Latin Verſes of the Canon *Scorelius*, that may be ſeen upon a Pillar; *Accipe, Poſteritas*, &c. They ſay that a certain Maſon, named *Pleberus*, engaged upon his Life that he would find out a certain Method to remedy the Inconveniency of a Gulph which they accidentally found in one of the Places where the Church was to be founded, for a good Sum of Money which was promiſed him; and that the Biſhop being unwilling to give him ſo much, he bethought himſelf how to Suborn this Man's Son, and to get the Secret out of him: So that they made uſe of theſe Hides of Oxen, without any further Application to the ſaid *Pleberus*. But this Fellow being inraged at ſuch Uſage, reveng'd himſelf by killing the Biſhop with a Knife, in his own Bed. (8. *ante Kal. Maii, An.* 1099.) That poor Biſhop is interr'd in the ſame Church.

Mobilis Æſonide, vernâque incertior Aurâ
Cur tua Polliciti pondere verba Carent? (Ovid.)

Beſides the Smock of *our Lady*, that *Induſium inconſutile* of fine Muſlin which has been already mentioned, (and of which the like I have ſeen at *Argenteuil* near *Paris*;) they keep in this Church ſeveral Reliques, amongſt which, *Pietro Fellori* formerly boaſted very much of a little Bottle of rock Cryſtal about the Bigneſs of a Pidgeon's Egg, in which they carefully kept ſmall particles of the *Waters* of St. *Urſula*, and of all the *Eleven Thouſand Virgins* that accompanied her. Certainly this Relique was a great Curioſity; it being very difficult to imagine how it could be made to have gathered 11000 particles of all thoſe precious Liquors. But he that ſhews the Rarities of this Church

Church at *Utrecht* affirms with Sincerity; that he has never heard a word ſpoken of this Vial, or what was contain'd in it. *Are the* Gens Papicola, ſaid he to us, *become ſo ridiculous about the Buſineſs of Reliques, that the Devotees amongſt them, who are always in ſearch after new Pilgrims with offering new curious Objects to their Wiſhes, find themſelves in Power, as well as Right, to invent Reliques of all ſorts.* It was not an ill Thought to this Man; but it may alſo happen that *P. Fellori*, who was a *Sicilian* Prieſt, did not deſign to ſpeak of *Utrecht*, which he knew very little of, when he ſaid that this Relique was kept in a *German* City named *Antonina, Nella Chieſa di Santa Maria*: For this Expreſſion is not clear enough, and does not neceſſarily mean the City of *Utrecht*. The ſame Sexton told us he thought he cou'd find too ſome ſmall Pieces which were formerly ſaid to be of the Holy *Handkerchief*; of the *Spunge*, of the *Croſs*, and of the *Scourging Poſt*. He ſhewed us two little brazen Idols; three pretended Unicorn's Horns; and ſeveral ancient Church Books very well preſerved and bound, both in Print and Manuſcripts.

They never fail at *Utrecht*, to ſhew Strangers the Houſe of Pope *Adrian* VI, Son of one nam'd *Florent Boyen*, a Brewer in that City; and I think, the beſt Man that ever bore the Name of Pope, (under the Idea that we have had of that Name theſe Ten laſt Centuries; for it was formerly a Term that all Biſhops gave one another; as alſo they gave themſelves the Title of *Beatitude* and *Holineſs.*)

This excellent Man diſtinguiſh'd himſelf from his Youth, by his Merit and Learning; and he aſcended the Papal Throne, by all Sorts of Degrees of Honour; not only without having earneſtly ſought after them, but with ſome

* Reluctancy. We ought to ſuppoſe, conſidering the Candour of his Character, that his Sentiments concerning the principal controverted Tenets, were pretty near the ſame with thoſe that are commonly received by the *Romiſh* Sect; for, conſidering the Principles of blind Submiſſion, which are eſtabliſhed amongſt thoſe Chriſtians, the ſtrangeſt Doctrines, not to ſay the moſt abſurd, muſt be receiv'd by their Men of Wit, as well as by others: The Doctor and the Collier muſt equally believe the Council. However, though *Adrian* oppos'd *Luther*, ſeveral Bigots of that *Catholick* Religion believ'd they had found out that he favour'd him: an Affair into which I ſhall not enter here. But however, it is certain that this good Prelate highly † complain'd of the very great Diſorders, and crying Abuſes that were crept, ſaid he, in great Number into the Court of *Rome*, and every where throughout its vaſt Empire. He freely own'd that Popes might Err as well as other Men; and that ſeveral of them had juſtly deſerv'd the Name of Hereticks; which was the Occaſion that he himſelf was treated as one, by

* *—Declarabat ſe invitum ac recuſantem ad Pontificatum veniſſe; & vitam privatam multò ſibi fuiſſe chariorem: Sed metu Numinis Divini, & præſenti rerum Statu commotum, non potuiſſe curam hanc & onus ab ſe demum rejicere, — Solo deſiderio conſulendi in medium, & Reipubl. procurandi ſalutem.* Sleidan. L. 4. de Stat. Rel. & Reip.

† *Neque hoc diſſimulandum, aut ſilentio prætereundum eſſe, aiebat ille, Deum videlicet, Vindicem omnis Iniquitatis affligere ad hunc modum Eccleſiam ſuam, propter Populi, maximè verò, propter eorum peccata qui PRÆSUNT ECCLESIIS; cùm Scriptura dicat A SACERDOTIBUS INIQUITATEM POPULI DIMANARE. Nam, certò, plurimis nunc Annis graviter multiſque modis peccatum eſſe Romæ; & inde, à PONTIFICIO CULMINE, malum hoc, atq; LUEM ad Inferiores OMNES Eccleſiarum Præfectos defluxiſſe. NEMINEM eſſe qui ſuum faciat Munus; aberraſſe omnes, & ne unum quidem ex omni numero vacare culpâ. — Quod cùm ita ſit, daturum ſe operam, ut Reſpublica Romana, quæ tantis forſan malis occaſionem dedit, omnium prima ſeverè corrigatur, ut quæ CAUSAM DAMNI dedit, Medicina præbeat, & Salutis initium. — Se liberaliter fateri multa perperam ac vitiosè Romæ fieri, cum maximo reliquarum Gentium ac Provinciarum incommodo, NEC ABSQUE DETRIMENTO RELIGIONIS.* (Sleid. De Statu Rel. & Reip. L. 4.) *— Summos Pontifices poſſe errare, in HIS QUÆ TANGUNT FIDEM. — In hac Sede multa ABOMINANDA fuiſſe; — Abuſus in Spiritualibus — & omnia in perverſum mutata.* — (V. Launoyum Doct. Sorbon. in Epiſtolis.

ſeveral

ſeveral Writers. The Abomination of the Sanctuary, that is to ſay, the horrible and univerſal Corruption of thoſe who are called *Clergymen*, from the *loweſt Prieſt* to the *High Pontife*, was what he chiefly lamented; and this was the Evil, to which he propoſed to apply a Remedy, as ſoon as poſſibly he could; but they didn't give him leiſure to do it. The State of Affairs at *Rome* has been ſuch, for theſe twelve or thirteen Centuries eſpecially, that we muſt not expect any Reformation by the means of the Popes: For theſe Men muſt neceſſarily periſh, by the Sword, or by Poiſon, if they do not pretty near tread in their Anceſtor's Steps.

Gilbert Lappius in his *Appendix*, or his Annotations upon *Beka*, produces the Letter of a Traveller nam'd *William de Lochorſt*; who was at *Rome* when *Adrian* died: he ſpeaks very advantagiouſly of this Pope; whoſe Manners, ſays he, were holy, and the Endowments of his Mind admirable. And he adds, in relation to his outward Form and Meen, That he was a tall Man, of a fine Shape; of a fair Complexion; a happy Phyſiognomy, and all his Aires Grave and Modeſt. His Obſequies were performed on the 22d of *September* (1523) ſix or ſeven Days after his Death: and his Body was interr'd in St. *Andrew*'s Chappel in the *German* Church, with theſe Words upon his Monument:

HIC
Nihil ſibi infelicius in vita duxit,
Quàm
Quod Imperaret.

P. *Bertius* relates this Inſcription a little different: *Hadrianus Sextus hîc ſitus eſt, qui nihil ſibi infelicius quàm quod Imperaret duxit.* Cardinal *d'En-*

kenvoert who was his Friend, and ow'd his Cardinalſhip to him, compoſed this other Epitaph, that I add here ſo much the more willingly, becauſe you ſhall find in it ſome Hiſtorical Particularities:

HADRIANO SEXTO PONTIFICI MAXIMO, Ex Trajecto inſigni Inferioris Germaniæ Urbe; qui, dum Rerum Humanarum maximè Averſaretur *ſplendorem, ultro à Proceribus, ob incomparabilem Sacrarum Diſciplinarum ſcientiam, ac prope Divinam candidiſſimi Animi Moderationem, Carolo Quinto Cæſari Auguſto Præceptor, Eccleſiæ Dertuſienſis Antiſtes, ſacri Senatûs Patribus Collega, Hiſpaniarum Regius Præſes; Reipublicæ Chriſtianæ Divinitùs Pontifex abſens adſcitus Jan. 9. An. 1522. Vixit Annos 63, Menſes 6, Dies 13. Deceſſit 18. Kal. Octob. An. à partu Virginis 1523. Pontificatûs ſui An. ſecundo. Gulielmus Enckenvoert, Illius benignitate, & Auſpiciis, Titul. ſanctorum Joannis & Pauli Presbyter Cardinalis Dertuſienſis, faciendum curavit.*

William Lochorſt is pretty poſitive as to the poiſoning this poor Pope, in his Letter to the Dean and Chapter of *Utrecht*, dated the ſame day of his Funeral; where he remarks in that ſame Letter, that the following Verſes were publickly ſet up in *Rome*.

Cita Mors Adriani.
Hinc Mors tam cita, quod Mores & Tempora Noſtra,
Prava nimis, Talem non meruere Virum!
O Mores! O Tempora!

One may eaſily ſee who thoſe are that theſe Verſes accuſe; but the People who endeavour'd to hide the Shame of theſe Poiſoners, threw the Suſpicion upon certain Shop-Keepers, whoſe Buſineſs was ſpoiled by the Ordinances of that Pope, againſt Luxury in Habits.

One

One may remark as a Thing ſingular, that *Adrian* would not change his Name upon his Advancement to the Papacy, notwithſtanding the Cuſtom conſtantly follow'd from the middle of the Ninth Century: *Sergius* the Second having taken that Name inſtead of that he had, towards the Year 845.

Anna Maria Schurman, is another famous Perſon of the City of *Utrecht*. Her Name is a ſufficient Elogy: Only it is good to obſerve, That the *Learning of Kings and Women, is generally a little too much extolled by the Flatterers and Adorers of theſe two Sorts of Perſons.* She read Seven or Eight Languages; and ſhe did inform herſelf with great care, of the State of the Sciences, of which ſhe diſcourſed hiſtorically, after a pretty pertinent manner. She had alſo ſome Knowledge in the fine Arts; and even underſtood a little of Painting. I have ſeen a Print taken from an Original in Water-colours, which was, ſay they, done by her own Hand, as well as it repreſented her Face; and under which ſhe had written theſe two Latin Verſes of her own making;

Cernitis hîc picta noſtros in Imagine Vultus:
Si negat Ars formam, Gratia veſtra dabit.

Siffridus Petrus, one of the Commentators of the Annals of *Utrecht* ſo often already mentioned, relates a Fact that was wonder'd at in this City, in the Year 1378. He ſays, That a Male Child, of forty Days old, pronounc'd certain Words (by an extraordinary marvellous operation). I don't remember whether he obſerves what was the proper and particular Uſe of that Prodigy; nor if any remarkable Circumſtances accompanied it. But however, this Hiſtory will make me touch again upon the Article of the

Peace of *Utrecht*, in relating here the Words of one of our famous Preachers, concerning this Peace ſo univerſally deſired. *Happy*, ſaid he, and an *hundred times happy, ye Miniſters, who are ſent from all the Courts of* Europe *to treat of Peace, if ſome heavenly Ambaſſador* (like this extraordinary Child) *came to preſide in your Aſſemblies, and conduct to their End your laudable Deſigns! What Intrigues, what Cares, what vain Labours would be ſpared to you, if your Conferences were ſo happily directed, by a Moderator of this Character!* &c.

After what manner ſoever the Efforts and Cares of all theſe *Miniſters of Peace* do ſucceed to whom thou open'ſt thy Arms, O *UTREHCT! Peace be to Thee, and all Proſperity!*

Pax Tibi! & Pax Adiuvantibus Te!

(1 Chron. 12. 18.)

Sit Pax in Propugnaculis tuis,
Et Tranquillitas in Palatiis tuis!

(Pſ. 122. 7.)

But remember what ſaith a Poet;

Quis fuit horrendos primus qui protulit Enſes?
Quàm ferus, & verè ferreus ille fuit!
O rigidum Pectus! Sed vos attendite, Cives!
Cum Belli portas claudere fert Animus:
Libertas melior cautis quæ jungitur Armis,
Quàm quod fraude tegit Pax ſimulata Fugum
Ergo, cùm placitum eſt optatæ Fœdera Pacis
Pangere, Solertes, Bella parate ſimul!

PAX QUÆRITUR BELLO.

Two Hours from *Utrecht*, we paſs'd thro' the fine Avenues of *Zeiſt*, in ſight of the Caſtle on the right hand. It is a very fair Building, compaſſed

paſſed with large Ditches full of running Water, and adorn'd with Woods, Gardens, Statues, Fountains, and all other Embelliſhments you can deſire. This Houſe belongs to one of the greateſt Lords in the Country, who built it ſome Years ago, and hath the Repute of doing things magnificently. ZEIST.

From thence we went to dine at *Rhenen*, a Countrey-Town (or Borough) pleaſantly enough ſituated upon the *Rhine*; *John Askelius* (the 48th Biſhop of *Utrecht*) incloſed it with ſtrong Walls, towards the Year 1350: which was formerly to be ſeen expreſt in theſe Verſes upon one of the Gates; RHENEN.

Providus includit Rhenenſem Mœnibus Urbem
Askelius Præſul: Turres adjungit & altas;
Scilicet ut nequeant Cives turbare moleſti
Prædones, innoxia Pax dum divite Cornu
Fundit Opes: nec eos rabidus perterreat Hoſtis,
Dum luculenta tonant Mavortis Bella: nefandè
Dum bacchatur atrox, & barbara ſævit Erinnys.
Præſul, Honoris apex! & quo nec juſtior alter,
Nec Pietate fuit major! Tibi ſolvere Grates
Pro Meritis non ſufficimus. ———

The Antiquaries of that Countrey pretend that their *Rhenen* is the *Grynnes* mention'd by *Tacitus*; but this Suppoſition appears to me to be grounded upon nothing but ſome Affinity in the Words. And even, I do not ſee how one can be certain that this Place, (where we do not meet with the leaſt Mark of any *Roman* Antiquity) be but near the Place where the ancient *Grynnes* ſtood. The Church is pretty fair, and eſpecially the Steeple: one is at firſt inclin'd to believe that ſo fine a Tower or Pyramid muſt have been built for a better Town than this is.

Gerard Lystrius has publish'd a small Description in Verse of the Neighbourhood of *Utrecht*; and I shall here insert some of what he says of *Rhenen*.

Oppidulum Rhenense pium, sic præstat Amœno
Cœlo, sicque situ se tollit ad Æthera blando, &c.
Quippe quod in celso constructum vertice Collis
Frondosi, Rhenum subter se cernit euntem,
Vorticibus tremulis strepitantem murmure rauco.
Si libet, hîc potis es Cervos agitare feroces;
Fulmineum vel Aprum cornu transfigere diro.
Auribus excipies vocum discrimina mille
Avia quas Arbusta cient, Volucresque canoræ.
Capripedes cernes Satyros, Dryadesque fugaces.
Dum cursu certant agili prævertere Panes
Agrestes Nymphas, latè Nemus omne movêre.
Oppidulum quamvis istud non sit populosum,
*Attamen, exigui Cives, ut * Montibus altis*
Nutriti, sunt Montani genus acre virorum.
Germanis nullis vivunt Virtute secundi
Belliçâ; & Ingenii non cedunt Dotibus ullis.
Sic Opibus quod deest supplet Virtusque Genusque.

* This Poet never saw the *Alps*; who takes a Hillock for a high Mountain.

The little Hill mention'd by this Author upon or next which *Rhenen* is built, is call'd by *Bekelius*, Mons Haymonis, *The Mountain, or Hill of Haymon*, formerly a petty Prince of that Countrey, and Father of the *four famous Champions*, so well known by the Name of *Quatre-Fils-Aymon*, whose * *Pont-Neuf*'s Authors relate the History, with several others of the same Sort.

* *At* Paris.

They made us also take notice at *Rhenen*, of the fine House, that † *Frederick* I, *Elector Palatine*, and King of *Bohemia*, caus'd to be built there

† *This Prince was Elected King of* Bohemia, *and Crowned at* Prague, *the Fourth of* November 1619. *But the Emperor* Ferdinand *the Second his Rival, attack'd him with a superiour*

there, when he retir'd thither after his Disgraces, in the Year 1622. The Choice that that Prince made of that Place, ought to make us think that the Situation of it is pleasant, and the Air good.

Approaching the Village call'd *Rhincom*, three Hours on this side of *Rhenen*, there is a Boundary-Stone, which separates the *Lordship* of *Utrecht*, from the *Dutchy* of *Guelderland*. The Fields, thereabout, are almost wholly planted with Tobacco; and the Stalks by which these Plants are supported, give them an Air, at a distance, of our Vineyards round about *Paris*. I say in the Neighbourhood of *Paris*; for the way of Planting and Cultivating the Vine is very different, in the different Provinces of *France*.

Arnheim is tolerably fortify'd. During the little Time we stay'd there, we could not find any particular Thing that deserv'd to be taken notice of. Their Beds, at least in the Inns, are like our Cupboards; which you go up a Ladder to, and after plunge your self into a deep Feather-bed, and have another of the same Sort for your Covering. 'Tis their ordinary Way in all these Countries, even in *Holland*. If they wonder that I take notice of it, as being

ARNHEIM. *Arenacum.*

riour Army, and forced him to Retire: after which, the Empire animated by their Head, dispossessed him of his own Dominions; in which, Charles Lewis *Son to* Frederick, *was but settled in part by the Peace of* Munster. *But the* Upper Palatinate *that was then Transferred to the House of* Bavaria, *is lately returned to the* Palatine *Family by a new Catastrophe. The* Sereniſſime *Princess* Sophia, *Electress Dowager of* Brunswick *and* Hanover, *and, as far as I know, design'd Heiress of the Crown of* Great Britain, *was Born at* Rhenen *An.* 1630, *eight Years after her Father's Retirement thither. The Queen, her Mother, was Sister to* Charles *the First, King of* England; *who as it is known enough, was not a very fortunate Prince neither.* Frederick *died at* Mayence *in the Year* 1632, *as he was endeavouring to recover his Dominions.*

singular

ſingular, (as Monſieur *L'Abbé Regnier* has done in his pretty Verſes) they may, in Revenge, make Remarks upon ours.

Two large Hours and an half from *Arnheim* we paſs'd the *Yſſel*, (the *Foſſa Druſiana*, mention'd by *Tacitus*.) This ancient Canal, at preſent, is divided into three Branches, very near each other in this Place, and paſs thro' *Dousburg*, which is a little Town on that Water, in the County of *Zutphen*. We were forced to dine upon Bisket and Milk in a paltry Village, and in the Evening were treated much after the ſame manner at *Yſeloort*, which is a poor little diſmantled Place, at the entrance into the Country of *Cleves*.

DOUSBURG. *Druſi-Burgum.*

YSELOORT.

There is ſcarce any thing but Woods and Sandy Grounds between *Yſeloort* and *Weſel*; and there is but little remarkable in the laſt of theſe Places. 'Tis indifferently fortify'd *, and they are at preſent at Work on a † Citadel, between the City and the Fort of *Lippe*, on the Bank of the *Rhine*. The Elector of *Brandenburg* allows his *Roman Catholick* Subjects in the Dutchy of *Cleves*, the publick Exerciſe of their Religion, by a Treaty which he concluded with the Duke of *Neuburg*, now Elector Palatine, on condition that the Duke ſhould grant the ſame Liberty to the *Proteſtants* in his Dutchies of *Juliers* and *Berg*. There are four Churches at *Weſel*: The *Proteſtants*, who are call'd *Calviniſts*, have the Two principal; the *Lutherans* the Third, and thoſe of the *Roman* Communion the other. The *Jews* have a little Synagogue.

WESEL, *formerly a Hans-Town.*

* *It has eight Baſtions, five of which are lin'd.*

† *The Citadel has five Baſtions. It will be a handſome Fort, and as ſtrong as it cou'd be made in ſuch Sandy Ground. The inſide of the Rampart is lin'd, to make it more firm, and keep it from falling.*

Half an Hour from *Weſel* we paſt the *Lippe*, which, not far from thence, falls into the *Rhine*; and the ſame Day we arriv'd pretty early at *Duisburg*. This City is about the bigneſs of *Weſel*, without Fortifications, or any thing conſiderable

DUISBURG *formerly a Hans-Town.*

but

but its Univerſity. The principal Church is fair enough, and belongs to the *Proteſtants*. The Scholars walk about the Streets in their Morning-Gowns, like thoſe of *Leyden*. I was inform'd, that the *Roman Catholicks* might carry the Hoſt about here, according to the full liberty which is granted them throughout all this Country, tho' they chuſe rather to refrain from doing it, leſt any Accidents ſhould happen which might diſturb the friendly Correſpondence which they entertain with their Proteſtant Neighbours.

A good half League from *Duisburg*, we entred into the Country of *Berg*. And two Hours after we paſſed through *Keyſerſwaert*, which is a very little Place upon the *Rhine*. It belongs to the Elector of *Cologn*, in whoſe Poſſeſſion, as we were inform'd, it remains as a Pledge, and by whom it was fortified. KEYSERSWAERT.

We have now been a few Hours at *Duſſeldorp*, where we have already walked about for ſome time, to diſcover ſomething worth our Obſervation. This City is bigger by half than *Duisburg*, and every way better; there are no Suburbs adjoining to it, no more than to *Keyſerſwaert*. The Fortifications ſeem to be kept in good Order; and the Electoral Prince, the Duke of *Newburg*, makes his Reſidence here. This is all I can now ſay. I am, DUSSELDORP. *The Reſidence of the Elector Palatine ſince the* French *rui'n'd the Caſtle of* Heidelberg. *Here is a Citadel with four Baſtions.* Gal. Gualdi.

SIR,

Duſſeldorp,
Octob. 23. 1687.

Your, &c.

LETTER

LETTER V.

SIR,

COLOGN, *an Archbiſhoprick, Univerſity, Imperial City, and Hans-Town.* Otho *the Great, made it an Imperial City, and gave it the Privileges it now enjoys.*

THIS Letter will give you an Account of part of what I could obſerve at *Cologn* in three Days Time. Since we only wander'd in our Walks abroad, you muſt expect no regular Order in the Relations which I ſend you. I am glad of this occaſion to give you this Advertiſement by the Bye, that you may not expect to have things in another Method than that in which Chance offer'd 'em to us.

Cologn may be ſeen at a conſiderable diſtance, and all in plain view in a level Country. The City is very large, ſurrounded with a Wall and dry Ditch, with Towers, and ſome Baſtions which defend its Gates. *Luther* ſays in his *Colloquia Menſalia*, That 'tis the greateſt City in *Germany*, c. 64. There is rarely ſo great a Number of Steeples to be any where ſeen at once, as appear'd to us on the ſide we approach'd the Town.

There are 24 *Gates,* 13 *to the Land, and* 11 *on the* Rhine.

It is an Imperial City, govern'd by its Burgo-Maſters: but the Arch-Biſhop's Authority is very conſiderable. This Prince takes cognizance of all Affairs both Civil and Criminal, and can pardon thoſe whom the Magiſtrates condemn. And the Oath which the City takes, ſeems to be a kind of Homage: It is in theſe Terms;

We the Free Burgeſſes of Cologn, *do this Day, for now, and for ever promiſe to*——— *Arch-Biſhop of* Cologn, *to be faithful and favourable to him, AS LONG AS HE SHALL MAINTAIN IN OUR RIGHTS, OUR HONOUR AND OUR*

OUR ANCIENT PRIVILEGES, Us, our Wives, our Children, and our City of Cologn. *So God and his Saints help us.*

There is great Jealouſie between the City and the Elector.

They will not ſuffer him to ſtay long there with a great Train. Many Archbiſhops have attempted to invade their Liberties. Under the Reïgn of the Emp. Adolphus *of* Naſſaw, *the Inhabitants went in Arms to meet their Arch-Biſhop, as far as* Woringhen, *in* Brabant, *where having plac'd the Keys of their City between him and them, in the Field of Battel, to be the Price of the Victory, they obtain'd that with their Keys and Franchiſes. They have ever ſince celebrated a Feſtival on this Account, with a great deal of Ceremony.* Heiſs.

If you pleaſe, you may have the Anſwer which the Biſhop returns them: it was a Burgo-Maſter who gave me them both.

We ——— *by the Grace of God, Arch-Biſhop of the Holy Church of* Cologn, *Elector, and Arch-Chancellor of the Empire through* Italy: *To the end that there may be an amicable Confederacy, entire Confidence, and ſincere and inviolable Peace between Us and our dear Burgeſſes of the City of* Cologn, *do make known to all by theſe Preſents, that we promiſe and declare ſincerely, and without Fraud, that we confirm all their Rights and Franchiſes, written or not written, old or new, within or without the City of* Cologn, *which have been granted to it by the Popes, Emperors, Kings, and Arch-Biſhops of* Cologn, *and that we will never do any thing to violate the ſame. In Teſtimony whereof,* &c.

The Chapter of *Cologn* is compos'd of ſixty Canons, who ought all to be Princes or Counts. The Four and Twenty Eldeſt are the Capitularies.

The Electors of *Cologn* had formerly the Privilege to Crown the Emperor according to the Conſtitution of the *Golden-Bull*; but theſe Electors not having been Prieſts for a long time, thoſe of *Mentz* performed that Office in their ſtead, and

and have * ever ſince remain'd in poſſeſſion of that Honour.

* *They pretend alſo to this Right, in quality of the firſt Arch-Biſhops.* Leopold, *the Emperor now reigning was Crowned by the Arch-Biſhop of* Cologn.

I am inform'd, that there are many *Proteſtants* here, who are known to be ſuch: They go into the Lands of the Duke of *Newburg*, to perform the Exerciſe of their Religion. They are ſtill call'd by their old Name of † *Gueux*, or *Beggars*, which, you know, was given at *Bruſſels* to the Authors of the *Compromis*, by the Count *de Barlemont*.

† *Thoſe who preſented the Petition were Habited all alike, with a thick and courſe Sort of Cloth. They never took it ill to be call'd* Gueux; *and to diſtinguiſh themſelves by that Name, they hung a Medal at their Necks, upon which, on one ſide, was the Effigies of the King,* (Philip II.) *and on the other, two hands joyn'd together, holding two Budgets, with divers little Porringers, and round about was written,* Faithful to the King even to Beggary. *Gab. Chapuys,* Hiſt. of the Wars of *Flanders.*

The Town-Houſe is a great *Gothick* Building. We ſaw there, among other things, Chambers full of Bows, Arrows, Croſs-Bows, Quivers, Bucklers, and other ancient Arms. I meaſur'd one of thoſe Croſs-Bows which had need of a Frame, or Carriage; The Bow was of Whale-Bone, and is twelve Foot long, eight Inches broad, and four Inches thick. It is very pleaſant to behold *Cologn*, and the delicate Country about it, from the top of the Tower of this Houſe.

There are ſix Inſcriptions about the Platform before it. The firſt was deſign'd to commemorate the Kindneſs of Cæſar *to the* Ubii, *by receiving them into the number of the Allies; and his building two wooden Bridges over the* Rhine. *The ſecond mentions the Colony which* Auguſtus *ſent hither. The third was made upon occaſion of the building of the City, by* Agrippa, *The fourth relates to the Stone-Bridge, which* Conſtantine *built here. The fifth is in Honour of* Juſtinian, *who granted 'em ſome Laws; and the ſixth in Honour of the Emperor* Maximilian I. (Montconys.)

The little part of the City which is on the other ſide of the *Rhine*, is properly under the Dominion of the Elector, and is the Quarter allotted to the *Jews*.

The

The * Cathedral Church remains in a very imperfect State; it is pity so fine a beginning was never compleated. In the Year 1162, the three pretended Kings who came to adore our Saviour, were brought from *Milan* into this Church, where Fame attributes many Miracles to them. They sell for a penny a Dozen little Billets or Notes, which have touched them, and communicate their Virtue. *Luther* says, that in his time there was in this Church a Stone-statue of a Dean, holding a Cat in one Hand, and a Rat in the other; This Dean was a *Jew*, and that shew'd, says *Luther*, that he lov'd the Christians no otherwise than the Cats love the Rats: which is easy to be believ'd. *Colloquia Mensalia*, Chap. 74.

* *St. Peter's. 'Tis said this Structure was erected in the space of four Years, and finish'd* Anno 1258.

When Frederick Barbarossa *caused* Milan *to be raz'd.*

An extraordinary Drying having caused a Famine in *Hungary* (I know not positively in what time it happen'd) a great number of the People of that Country, came to supplicate the Assistance of the three Kings, after they had in vain invoked the Saints of their Country and Neighbourhood; and they had no sooner mention'd their Request, but it rained in great abundance. Since that time, a certain number of *Hungarians* come every seventh Year in Procession, to pay Homage to their Benefactors; and these People are treated and waited upon by the Magistrates for fifteen Days, in a very fine House, which was built on purpose for them.

The great Concourse of People who resort from all Parts to Cologn, *is the reason why the City has been considerably augmented. Sir* Thomas Brown *in his excellent Book of Vulgar Errors, refutes the Opinion of those who imagine, that these pretended Monarchs were Kings of* Cologn. *But, for my part, I must confess, I never heard any Person maintain, or so much as speak of that Opinion.*

I observ'd a Hole, three or four Foot wide, in the Top of the Vaulted Roof of the Church, and almost directly over the Chappel, where these Royal Relicks are kept. These Words are written round the Hole:

Anno

See To. II. Letter xxiii.

Anno 1404. 30. *Oct. ventus de nocte flat ingens, grandem per tectum lapidem pellit.*

On the 30*th of* October, *in the Year* 1404, *a great Wind blew in the Night, and drove a great Stone thro' the Roof.*

This Stone lies on the Pavement near the Chappel. Our Guide told us, they call'd it, *The Devil's Stone*, becauſe it is believ'd, the Devil threw it out of Malice to deſtroy the Chappel. I obſerv'd alſo in the ſame Church, over one of the Doors, thirty ſix gilded Staves, about three Foot long each; and this Diſtich written underneath:

Quot pendere vides Baculos, tot Epiſcopus Annos
Huic Agrippinæ præfuit Eccleſiæ.

And in effect, the Elector is at preſent in the thirty ſeventh Year of his Arch-Biſhoprick. But I could neither learn the Origine, nor the Utility of this Cuſtom.

We ſaw, by the way, the fine Church of the Jeſuits, and from thence went to that of St. *Urſula*. You are doubtleſs acquainted with the Legend of this Saint, and of her Eleven Thouſand Virgins, who were Maſſacred with her by the *Huns* at *Cologn*, in the Year 238. Thoſe who firſt wrote the Story, ſuppoſed that there was one *Etherus*, King of *England*, and Husband of *Urſula*; and one Pope *Cyriac*, his Contemporary, Perſons of whom no notice is taken in any Hiſtory. In the mean time, every one of the Eleven Thouſand Virgins, have done above Eleven Thouſand Miracles, and furniſh'd a great number of Relicks. The Body of *Urſula* lay for a long time confounded among the reſt; but they ſay it was at laſt diſtinguiſh'd by a Pigeon, who, for ſeveral Days, came regularly at a ſet Hour to her Tomb: And at preſent the Saint is laid near her Husband

Mezeray *relates the Story, as 'tis commonly told; but is ſo far from affirming it to be true, that he looks upon it as uncertain, if not fabulous. 'Tis alſo confuted at length by the famous Arch-Biſhop* Uſher.

Husband *Etherus*. The Church is fill'd with the Tombs of many of the Virgins, and there are always a Multitude of Old-Women in it, repeating *Pater-noſters* from Morning to Night. They ſay the Earth of this Church would not formerly endure any other dead Corps; and to prove this, they ſhew the Tomb of a Daughter of a certain Duke of *Brabant*, which, after they had plac'd it there by force, ſtarted up and remain'd in the Air, ſo that they were oblig'd to fix it with Iron, as it ſtill continues, two or three Foot from the Ground, againſt one of the Pillars of the Church.

They ſhew'd us, in a great Chappel, which is at the Side of the Church, the Bones of the Virgins, with which it is adorned and hung, almoſt in the ſame manner as you ſee the Swords and Piſtols ranged at *White-Hall*, in the Guard-Chamber. Theſe Bones have no Ornaments, except the Heads, which are honour'd in a particular manner; for ſome of them are put up in Silver Shrines, others in gilt Boxes; there is none which have not at leaſt their Caps of Cloath of Gold, or a Bonnet of Crimſon-Velvet, wrought with Pearls and Jewels. And this is what, together with the pretended three Kings, is the chief Object of the Devotion of *Cologn*; and from whence it takes the Name of *Cologn the Holy*. 'Tis alſo, for the ſame Reaſon, that the Arms of the City are, *Argent, eleven Flames Gules*, with a *Chief of the Second, charged with three Crowns Or*. The *Eleven Flames* are in Memorial of the Eleven Thouſand Virgins, and the *Three Crowns* repreſent the Three Kings.

Perhaps you have not been inform'd of the Judgment, that one of the moſt learned Jeſuits of the paſt Age, has made of the Hiſtory of the Eleven Thouſand Virgins; 'tis the famous *James*

Sirmond, Confeſſor to King *Lewis* XIII. The learned Monſieur *de Valois* has publiſh'd it in the following Terms:

There was, ſays he, *one St.* Urſula *a Martyr, according to the common Opinion, tho' we cannot tell the Time when ſhe liv'd: But as for the Story, of the Eleven Thouſand Virgins, 'tis a little too groſs to be ſuffer'd. Here is the Foundation, on which, according to Father* Sirmond's *Conjecture, this Error is grounded. Thoſe that forg'd this fine Hiſtory, having found in ſome written Martyrology, SS. URSULA ET UNDECIMILLA, V.M.* * Sanctæ Urſula & Undecimilla, virgines Martyres, *they imagin'd that* Undecimilla, *which is a proper Name, with V and M adjoined to it, was an Abbreviation to expreſs,* Undecem Millia Virginum Martyrum: *And thereupon they made the Romance, which they now put upon the World. I cannot comprehend, how the Doctors of* Sorbon, *amongſt whom there are ſo many learned Men, ſhould be willing to have this Troop of Conter-band Saints, for the tutelar Patrons of their Church, ſince 'twas in their Powers to have choſen ſo many others, of an unqueſtionable Stamp.* (See the *Valeſiana.*)

In the Church of the *Maccabees* there is a Crucifix who wears a Peruke; which is a very particular dreſſing for a Crucifix: but the moſt ſurpriſing and edifying Circumſtance of which you muſt be inform'd, is that when the *Hungarian* Pilgrims come to *Cologn*, they do each of them cut off a Lock of Hair from this Peruke, and yet it never diminiſhes. The *Carthuſians* (if you will take their own Word for't) have the Hem of *Chriſt*'s Garment, which was touch'd by the Woman that had the bloody Iſſue. When the Women of *Cologn* are troubl'd with a Flux of Blood, they ſend ſome Wine immediately to the *Carthuſians*, that they may dip a Piece of the Relick in it; after which a

Draught

Draught of the ſanctify'd Wine is eſteem'd an Infallible Remedy. (*J. Reiskius.*)

I obſerv'd, at the Entrance into the Church of the Twelve Apoſtles, a Picture, which repreſents a ſingular Event. The Wife of a Conſul of *Cologn*, being buried in the Year 1571, with a Ring of ſome Price, the Sexton, the Night following, open'd the Tomb to ſteal the Ring; I leave you to judge if he were not frighted when he felt his Hand graſp'd, and when the good Lady took hold of him to get out of the Sepulchre. However, he made a ſhift to diſengage his Hand, and immediately ran away, without asking any Queſtions. The Perſon that was come to Life, unwrapped her ſelf as well as ſhe could, and went to knock at the Door of her Houſe. She call'd a Servant by his Name, and in few Words told him the Sum of her Adventure, that he might admit her without any ſcruple: But the Man thought her a Ghoſt, and in a great Conſternation ran to tell the thing to his Maſter. The Maſter as incredulous as the Man, call'd him Fool, and ſaid he would as ſoon believe his Horſes were in the Garret; and inſtantly a moſt dreadful Noiſe was heard in the Garret; upon which the Man went up, and found ſix Coach-Horſes there, with all the others that were firſt in the Stable. The Conſul amaz'd at ſo many Prodigies, was not able to ſpeak; the Man was in an Extaſie, or Swoon, in the Garret: and the living deceas'd, quaking in her Shroud, was expecting to be let in. At laſt, the Door was open'd, and they chafed and us'd her ſo well, that ſhe reviv'd as if nothing had paſs'd; and the next Day they made the neceſſary Machines to let down the Horſes. And, as a confirmation of the Story, there is at this Day to be ſeen in the Garret, ſome Wooden

Horſes, which are cover'd with the Skins of theſe Animals. They ſhew alſo in the Church of the Twelve Apoſtles, a large Linnen Curtain which this Woman ſpun after her Return into the World; in which ſhe lived ſeven Years afterwards.

We may now obſerve, this Story has been ſubject to the Fate of moſt other Relations, of extraordinary Accidents: 'Tis the Humour of the World, in ſuch Caſes, inſtead of being contented with the Singularity of an uncommon Event, to heighten every Circumſtance, and embelliſh the real Wonder with new and fictitious Prodigies. The very Oddneſs and Improbability of the Story recommends it to the Belief of thoſe who are always very fond of what they cannot comprehend; and others are ſo accuſtom'd to a blind Submiſſion, that a confident Aſſertion will extort their Aſſent to a down-right Abſurdity. On the other hand, there are ſome, who, as ſoon as they find an incredible Circumſtance added to a Story, are ſo afraid of being impos'd upon, that they reject the whole as a Fable. But 'tis certainly the Duty of all Men, as 'tis the Care of every candid and judicious Perſon to endeavour, by a careful and impartial Enquiry to diſtinguiſh Truth from Falſehood, and to avoid the two oppoſite Extremities of a heedleſs Credulity and unreaſonable Niceneſs. For if only ſuch Truths were to be believ'd, as are abſolutely free from the leaſt Mixture of Fable, we ſhou'd hardly give credit to any thing that is grounded on Tradition or Hiſtory. And therefore, tho' the End of this Story is evidently fabulous, I ſee no Reaſon that ſhou'd oblige us to deny the Beginning of it, ſince 'tis not only very probable,

bable, but ſupported by frequent || Examples of the ſame Nature: And even, we may ſay, I think, in favour of this, that whereas among all the numerous Relations of ſupernatural Events that are publiſh'd, there are very few that are well atteſted or grounded upon Matter of Fact; on the contrary, the Number of thoſe who have been bury'd before they were really dead, is much greater, than that of the Stories recorded in Hiſtory, of ſuch as have been taken up alive out of their Graves.

|| *Since the former Edition of this Book, I have met with the Hiſtory of the* Reſſuſcitée de Cologne, *in the* Memoirs *of the famous Surgeon* Fabri, *and in the* Hiſtoires Admirables *of* Simon Goulart. *The Name of this Woman was* Reichmuth Adolch. *She liv'd a long Time after her Return to the World, and had three Sons (all of 'em Clergymen).* John Buſſenmaker *has engraven the Picture that is to be ſeen in the Church of the* Holy Apoſtles, *where this whole Hiſtory is repreſented. Neither* Fabri, *nor* Goulart, *make any mention of the Horſes* in the Garret, *which is a Circumſtance manifeſtly fabulous enough.*

Pliny relates ſeveral Inſtances of this Nature, and among the reſt, that of *Aviola*, who awak'd from his Lethargy, after his Body was laid on the Funeral Pile in order to be burnt, according to the Cuſtom of that Time, but was conſum'd by the ſame Fire that reviv'd him, the Violence of the Flame not permitting the Spectators to aſſiſt him. I do not at all queſtion, but you, as well as I, have met with a Hundred ſuch Relations in the Writings of ancient Authors. But, without leaving *Cologn*, I ſhall content my ſelf with putting you in mind of Archbiſhop *Geron*, who, if we may depend upon the Authority of *Albertus Krantzius*, was bury'd alive, and dy'd before his Grave cou'd be open'd. And you have doubtleſs read the Story of † *Scotus*, the *Subtil Doctor*, who, in this ſame City, gnaw'd his Hands, and broke his Head in his Grave. 'Tis true, * one of the moſt conſiderable Authors who related this Accident, was poſitively contradicted by one *George Herwart*,

Aviola Vir Conſularis in rogo revixit: & quoniam ſubveniri non potuerat, prævalente flammâ, vivus crematus eſt. Plin, l. 7. c. 52.

† John Downs *a Scotch Franciſcan, dy'd at* Cologn, *Nov.* 8. 1308.

* Bzovius.

who, it ſeems, was loath to believe ſo tragical a Story of a Perſon for whom he had an extraordinary Veneration. But the Matter of Fact is atteſted not only by *Bzovius*, but alſo by *Paulus Jovius*, *Latomus*, *Majoli*, *Vitalis*, *Garzoni*, and ſo many others, that 'twou'd be againſt Reaſon to oppoſe the concurring Teſtimonies of all thoſe Hiſtorians.

Tho' you will perhaps think that this Digreſſion is already too long, I cannot forbear adding another Story, which agrees almoſt in every Circumſtance with that of the Conſul's Wife; and which I can poſitively aſſert to be true. Some time ago one *Mervache* a Goldſmith of *Poictiers*, ſuffer'd ſome Gold-rings to be put in the Grave with his Wife, becauſe ſhe deſir'd at her Death, that they might be bury'd with her. A poor Man in the Neighbourhood hearing of what was done, open'd the Grave the next Night, with a Deſign to ſteal the Rings; but as he was endeavouring to pull 'em off, the Woman reviv'd, and complain'd that he hurted her. Theſe Words ſtruck ſuch a Terror into the Thief, that he ran away, leaving the Grave open; and the Woman being awak'd out of her Apoplectick Fit, went home, and in few Days recover'd her former Health. She liv'd many Years after, and bore ſeveral Children, ſome of whom are ſtill alive, and follow their Father's Trade at *Poictiers* (in *France.*)

The Story of Captain *Francis de Civille*, a Gentleman of *Normandy*, who affirm'd, that he was dead, bury'd, and reſtor'd to Life by the miraculous Providence of God, is ſo rare, and ſo remarkable in every reſpect, that no inquiſitive Perſon ought to be ignorant of it. Several Authors
Anno 1562. who liv'd at that time, took notice of this memorable Event, and deſcrib'd the principal

Paſſages

Paſſages of it; but the Accounts they have left us are very imperfect, and even in ſome material Circumſtances. Thoſe who are deſirous to be particularly inform'd of the whole Tranſaction, may ſee the Hiſtory of it written by himſelf, in the poſſeſſion of a † *French* Miniſter at *London*, whoſe Wife is that Gentleman's Granddaughter.

† *Mr.* De Sicqueville, *a Gentleman of* Normandy, *formerly Miniſter of* Tours.

I have nothing further to tell you of that Place; but that there are ſtill ſome * Families remaining, who pretend to be deſcended from the *Romans*, and produce their Genealogies, from the firſt Time this City was made a Colony of the Empire. Let us however add a Word more, for 'tis impoſſible to leave *Cologn* without making ſome Reflection on the Fate of a great Queen *(Mary de Medicis)* who, after ſhe was baniſh'd and forſaken, as 'tis well known to every body, died here; however much leſs Unfortunate in this Diſgrace, than had been her Husband, *Henry* IV, who was ſtabb'd in his Capital City, without any reſpect, for the Gold of his Coach. I am,

* Leskirken *and* Judaes.

Cologn, Octob. 26. 1687.

SIR,

Yours, &c.

LETTER VI.

SIR,

THE Ways from *Cologn* to *Mentz* are ſo bad at preſent, and Travelling in Coaches, ſuch as they are here, ſo unpleaſant and uneaſie, that we choſe rather to remount the *Rhine*, notwithſtanding the extream ſlowneſs of the Paſſage.

BONN. Bonna, Caſtra Bonnenſia, Colonia Julia bona, *built by* Druſus. *Anno* 359. Julianus munit contra Germanos Noveſium, Bonnam, & Bingiam. *Calviſ.*

We went a Shore at *Bonn*, which appear'd to us a little dirty City. I could not learn, that there was any thing in it to deſerve our Stay there. The Fortifications are neglected, and the Palace of the Elector of *Cologn*, who reſides there, ſeems to be but a very indifferent Houſe for a great Prince; tho' it has ſome good Shew on the out-ſide: The Gardens belonging to it are mightily boaſted of. There was a Burgo-Maſter of *Cologn* in the Boat, who told me, as we paſſed by *Andernach*, that there are ſome Gentlemen in that City who have particular Privileges, and are call'd, *Equites Liberi.* He alſo told me many Stories of a great Houſe on the other ſide the *Rhine*, which is not inhabited, and which he ſaid was haunted with Spirits, the ordinary Scandal of uninhabited Houſes or Caſtles.

ANDERNACH. *and* Keyſerſwaert *have a Right of Toll on the* Rhine.

Some Years ago as they were preparing a Piece of Ground in order to erect a Battery on it, they diſcover'd a Vault, in which there was found an Iron Cheſt full of gold Medals, which were valued all together at a Hundred Thouſand Crowns. They were of the fineſt Gold, and ſome of 'em were ſo thick as to weigh Eight Hundred Ducats, tho' they were of the ſame Coin of ſmall Medals, or the Roman *large ones, yet they were baſely Counterfeited, and the few of them that were, whether true or falſe, of the laſt* Greek *Emperors, ſhews that they muſt be at leaſt four or five Hundred Years old.* Burnet.

COBLENTZ, Confluentes: Legio Trajana, *in the Arch-Biſhoprick of* Treves, *the Reſidence of the Elector of* Treves, *and the moſt ancient Arch-Biſhoprick in all* Germany.

Coblentz is built upon a Nook of Ground which the *Moſelle* makes when it falls into the *Rhine*. This City ſeem'd to us to be very agreeable, and they told us it was very well fortify'd on the Land-ſide, but we ſaw only ſingle Walls on that Part which is waſhed by the *Moſelle* and the *Rhine*. The Caſtle which is on a riſing Ground, on the

The Chapter of Treves *admit neither Princes nor Counts eaſily. The Canons are, as much as is poſſible, only Gentlemen; they muſt prove ſixteen Deſcents of Nobility, both on the Father and Mother's ſide.* Heiſs. Cives comes ſunt, blandi, candidi; ut in ipſis agnoſcas genium Gallicæ vivacitatis cum Germanico candore, & gravitate temperatum. *P. Bertius de Reb. Germ.*

other

other ſide of the River, is a very ſtrong Place, and commands the whole City. They call this Caſtle *Ehrenbreiſten*, which ſignifies the *famous Rock*, or the *Rock of Honour*: It is built on the Ruines of the Fort of *Hermeſtein*, of which there remains only that point of the Rock on which the Wind-mill ſtands. There is always a good Garriſon in this Place, with Store of Arms and Ammunition. The Palace of the Elector of *Treves* is at the foot of the Hill, under the Fortreſs, and on the Bank of the *Rhine*.

EHRENBREISTEN.

Vix Rheno minor hic, placidos dum permeat Agros,
Frugibus & Pomis, & dulci fertilis Uvâ,
Nomen, Aquaſq; ſuas, proprio ſub jure retentans,
Fluminis ex gemini confluxu nomen habentem
Servat ad-uſque locum: victor mox Rhenus utrumque
Eripit, & mixtis dominatur fortior undis.

Gunth. Ligur.

Over-againſt the Town of *Caub*, which belongs to the Elector Palatine, half a League from *Baccharach*, which belongs to the ſame Prince, there is an old Caſtle call'd *Pfaltz* in the middle of the *Rhine*, from whence, as ſome ſay, the *Pfaltzgraves*, or as we call them, the *Palſgraves*, or *Counts Palatine*, derive their Name. *Baccharach* is a very little Town built on the ſide of a Hill, and famous for its excellent Wines. One of the Miniſters of the Place, with whom we dined, pretends that *Baccharach* is derived from *Bacchi Ara*, or *the Altar of Bacchus*; and he told us there were four ancient Towns in the Neighbourhood, which were alſo conſecrated to *Bacchus*: *Steegbach*, which is ſeated on a Hillock, *Scala Bacchi, the Ladder, or Stairs of Bacchus*: Diebach, *Digitus Bacchi*, or the *Finger of Bacchus*: Handbach, *or* Manersbach, *Manus Bacchi*, or *the Hand*

BACCHARACH.

Hand of Bacchus: And Lorch, *Laurea Bacchi*, or *the Bays of Bacchus.*

As we parted from *Baccharach*, a furious Storm aroſe, in which a large Boat was caſt away, and ours was alſo in ſome danger. We went aſhoar a little before we came to *Rudiſheim*, where the bad Weather conſtrain'd us to ſtay awhile; and paſſed by an old ruinous Houſe, which they ſaid belonged to that wicked Arch-Biſhop of *Mentz*, who was eaten by Rats. The *Rhine* makes in that Place a little Iſland, in the midſt of which is a ſquare Tower, which they call the *Tower of Rats*: And it is commonly reported, that this Prelate, who was the moſt wicked and cruel Man of his Age, fell ſick in that ruinous Houſe I ſpeak of, (ſome ſay it was in another a little further off, which is not material to the Story,) and that, by an extraordinary Judgment of God, he was environ'd with Rats, which could by no means be driven away. They add, that he cauſed himſelf to be carried into the Iſland, where he hoped he might have been freed from them, but the Rats ſwam over the River and devour'd him. An ingenious Man, whom I ſaw in this Place, aſſur'd me, that he had read this Story in ſome old Chronicles of the Country. He ſaid he remembred, that the Arch-Biſhop was nam'd *Renald*, and that this Accident happen'd in the Tenth Century. I would have willingly given Credit to his Relation; but I fear there is ſome Miſtake in it. For I know that about this time, there was a certain Prieſt named *Arnold*, who fraudulently diſpoſſeſſed the Arch-Biſhop *Henry*; and that this *Arnold* was maſſacred by the People, which may have occaſion'd ſome Confuſion in theſe Hiſtories. The Name of the Arch-Biſhop was not *Renald*, but *Hatton* II, ſurnamed *Bonoſus*; and 'tis ſaid, that

Mentz *was made an Arch-Biſhoprick by Pope* Zachary, Anno 745.

Anno 967.

that in a Time of Famine he cauſed a great number of poor People to be aſſembled in a Barn, where he order'd them to be burnt, ſaying, *Theſe are the unprofitable Vermine, which are good for nothing but to conſume the Bread which ſhould ſerve for the Suſtenance of others.* This Story is related by a great many grave Authors, and generally believed here, tho' ſome look upon it as a Fable. Some are too apt to give credit to any Prodigy, and others deſerve to be cenſur'd for their obſtinate Incredulity. Since the Holy Scripture deſcribes a *Pharaoh*, peſter'd with Lice and Frogs, and a *Herod* devour'd by *Worms*; why ſhould we haſtily condemn an Event of the ſame Nature for a Fable? Hiſtory furniſhes us with ſeveral Inſtances of more ſurpriſing Accidents, which were never controverted. And I remember I have read two ſuch Hiſtories in *Faſciculus temporum.* The Author ſays, that *Mures infiniti convenerunt quemdam potenter, circumvallantes eum in convivio, nec potuerunt abigi donec devoraretur.* That is, A multitude of Mice compaſſed a certain Man about, ſtrongly aſſaulting him at a Banquet, nor could they be driven away till they had devour'd him. This happen'd about the Year 1074. He adds, *Idem cuidam Principi Poloniæ contigit.* The ſame thing happen'd to a certain * Prince of *Poland.*

Pliny *upon the Teſtimony of* Varro, *relates, that the Iſle of* Gyara, *one of the* Cyclades, *was abandon'd by the Inhabitants becauſe of Rats. He adds, That a City of* Spain, *was overthrown by Rabbets. One in* Theſſaly *by Moles. One in* France *by Frogs. And another in* Africk *by Mice.*

* Poppiel II, *Surnamed* Satdanapalus, *he, his Wife and Children were eaten by Rats,* Anno 823. Poppielus Principes Polonorum Patruos ſuos veneno per fraudem interimir, eóſque inſepultos projicit, ſed ex cadaveribus mures enati ſunt qui Poppielum & ambos ejus filios una cum uxore devorant. *Chron. de Pol.* Garon *places this Event in the Year* 830. *and adds, that the Rats gnaw'd the Name of* Hatton, *which was in many Places in the Tower of the* Rhine. *The Hiſtory of* Hatton *is related at large by* Trithemius *in his Chronicles, by* Camerarius *in his Meditations, and many others.* Calviſius *reports, that in* 1013. *a certain Soldier was eaten by Rats.* See 1 Sam. ch. 6. ver. 4, 5.

From

From *Bonn* to *Binghen*, 7 or 8 Leagues below. *Mentz*, the *Rhine* is almoſt always between the Mountains; this Paſſage, which it ſo happily met with, ſeems to be a particular Work of Providence. You would fanſie it to be a Canal made on purpoſe for this River, through a Country, which naturally was inacceſſible to it, leaſt not being able to continue its Courſe, it ſhould ſwell and overflow the Provinces, which now it only waters. At the foot of the Mountains, which thus ſhut it up, the whole Country is full of Vineyards; and there are to be ſeen, on its Banks, both on the right and left Side, a great number of little Towns and good Villages. There is alſo a great Number of Caſtles, moſt of them built on Hills, and even on the points of the ſharpeſt Rocks. I counted above Forty ſince our departure from *Cologn*.

I obſerv'd alſo by the way, a ſtrange Fantaſticalneſs in the Habits of the Peaſants, eſpecially the Women. About *Bonn* and *Rhindorf* they wear only on their Heads, a little Cap of colour'd Stuff, border'd with a Galoon of another colour. Their Hair hangs in Treſſes quite down their Backs. They make their Waſte extreamly ſhort, and have a broad Leather Girdle, with which they gird themſelves half a Foot below their Waſte, which compaſſes 'em with a thick folded Rowl, and lifts up their Petticoats ſo high, that they reach but little below their Knees.

MENTZ, *an Arch-biſhoprick and Univerſity. The Native Country of Pope* **Joan.**

The *Rhine* is very broad, all the way betwixt *Binghen* and *Mentz*. At *Mentz* you go over it on a Bridge of Boats, which hath no Rails. The firſt thing you meet with, when you come to this City from *Cologn*, is the Elector's Palace: it is of reddiſh Stone, and of an Architecture accompanied with a great number of Ornaments, after the *German* Faſhion; otherwiſe 'tis both regular and magnificent. The

The bad Weather hindred us from going to the Arſenal, as well as the Cittadel and other Fortifications. But we are aſſur'd our Loſs was not great, there being nothing remarkable in any of them.

They told us, that in the middle of the Cittadel there is a kind of Tower, commonly call'd the Tomb of *Druſus*. *Druſus Germanicus*, Brother to *Tiberius*, died in *Germany*, and was extreamly lamented by the People and the Army: But he died not on the *Rhine*. Beſides, you may remember, that his Body was carried to *Rome*, to be burnt in the Field of *Mars*. It is true, that after *Auguſtus* had cauſed the Senate to give him the Surname of *Germanicus*, he alſo caus'd Statues to be erected for him, with triumphal Arches, and other Monuments on the Banks of the *Rhine*: And perhaps this Tower or Mauſolæum was an honorary Tomb, which the Ancients call'd κενοτάφιον.

The Ornaments in which the Electors celebrate Maſs, are extreamly Rich: And the Canopy under which the Hoſt is carried, on certain Occaſions, is all cover'd with Pearls. I remember I have read in the Chronicles of the Abbot of *Uſperg*, that they had formerly in the Treaſury of the Veſtry, a hollow Emerald of the bigneſs and ſhape of half a large Melon. This Author ſays, that on certain Days they put Water into this Cup, with two or three little Fiſhes that ſwam about in it; and when the Cup was cover'd, they ſhew'd it to the People, and the Motion of the Fiſhes produc'd ſuch an Effect, as perſuaded the ſilly People that the Stone was alive.

Every Elector bears the Arms of his own Houſe, but the Elector of *Mentz Quarters Gules, a Wheel Argent*, which are the Arms of the Electorate.

ctorate. It is ſaid, that the Original of theſe Arms came from the * firſt Elector, who was the Son of a Cartwright. In the great Church there are ſeveral magnificent Tombs of theſe Princes, who uſually are buried there.

* Williſe or Viligeſe *of the Country of* Brunſwick.

The Chapter is wholly compoſed of Gentlemen. There are 42, *of which* 24 *are only Capitularies. Two thirds of their Suffrages are requir'd in the Choice of an Elector.* Heiſs. *The Univerſity was founded by the Archbiſhop* Ditherus, Anno 1482. Calviſ.

The *Proteſtants* may live at *Mentz*, but are not permitted to exerciſe their Religion. The City is indifferently large, but not very populous, and the Univerſity is in no very good Condition. However, the Situation is very pleaſant, and the Country about it is extreamly fertile.

You know the Elector of *Mentz*, is the firſt of the Eccleſiaſtick Electors, and therefore of the Electoral College. 'Tis by vertue of this Dignity, that he has the Privilege to appoint the Day of Election, when an Emperor dies, or when a King of the *Romans* is to be choſen. I ſhall ſay nothing of his Forces or Revenues, nor of thoſe of the other Princes; for 'tis almoſt impoſſible to procure an exact Account of Things of that Nature. I am,

Mentz, Nov. 3. 1687.

SIR,

Your, &c.

LET-

LETTER VII.

SIR,

HAving paſs'd the *Rhine* before *Mentz*, we entred into the *Mein*, which, by the way, is by ſome called *Moganus*, as well as *Mænus*; and from thence ſome think *Moguntia* took its Name. We made uſe of the ordinary Boat of *Francfort*, where we arriv'd the ſame Day betime.

This City is larger, richer, fairer, and better peopled than *Mentz*. It's Fortifications make a very fine ſhow, tho' they have their defects. It is ſeated in a flat Country, and hath no Suburbs. The Houſes are built of that red kind of Stone, which I mention'd before, or of Wood and Plaiſter cover'd with Slates. The *Mein*, which is a conſiderably large River, leaves it on the Right. A Stone Bridge, four hundred Paces long, makes the Communication between *Francfort* and *Saxenhauſen*. I ſhall obſerve by the By, on the Article of *Mein*, that *Charlemagne* employ'd an Army during a whole Summer to dig a Canal of Communication between this River and that of *Regnitz*, and from the *Regnitz*, as far as the *Almo* that falls into the *Danube*; in order by that means, to join the two Seas: But the Work was interrupted and given over. *P. Bertius* that mentions this great Undertaking, ſays, that the Marks of it are to be ſeen in divers Places, but eſpecially near *Weiſſenburg*.

FRANCFORT, *an Imperial City. Eleven Royal Baſtions.*

Francfort is an Imperial City, and has a ſmall *Territory* under its Government. The Senators are *Lutherans*, as alſo the greateſt Part of the Inhabitants.

habitants. The *Roman Catholicks* are in poſſeſſion of the principal Church; in which the Ceremony of Anointing the Emperor is perform'd. But they carry the Hoſt *incognito*, and make no publick Proceſſions. The *Proteſtants*, whom they call *Calviniſts*, have the Exerciſe of their Religion at *Bokenheim*, which is a ſmall Hour's Walk from thence, in the County of *Hanau*. They are oblig'd to marry and chriſten in the *Lutheran* Churches.

In the * Town-houſe, we took a View of the Chamber in which the Emperor is Elected, and where they keep one of the † Originals of the Golden Bull: There is nothing magnificent in this Chamber. Its Furniture conſiſts of old Tapiſtry Hangings, a large Table with a green Carpet, and great Elbow-Chairs of black Velvet for the Electors. On the ſide of this Chamber is the Hall, where certain Ceremonies are perform'd, which ſucceed the Election; and when they are over, the Emperor deſcends from the Hall, and goes to the Church, where he is Crowned.

* *It was burnt in the Year* 1640, *with the Records of the City.* Charlemaign *made it a free City, and endow'd it with very great Privileges.*

† *The other two Originals are at* Prague, *and* Heidelberg. Heiſs *has publiſh'd a Tranſlation of this Bull, at the End of his Hiſtory of the Empire. All the three Originals are ſeal'd with the ſame Seal, and written in* Latin.

The Golden Bull is a Book of Twenty Four Sheets of Parchment, in *Quarto*, which are ſewed together, and covered with another Piece of Parchment, without any Ornament. The Seal is faſten'd to it by a ſilken String of many Colours, and is ſo cover'd with Gold, that it reſembles a Medal: It is two Inches and a half in breadth, and a large Line in thickneſs. Upon the Seal is the Emperor *Charles* IV, Seated and Crowned, holding a Scepter in his Right-hand, and a Globe in his Left. The Scutcheon of the Empire

Empire is on his Right, and that of *Bohemia* on the Left, with theſe Words round the whole, *Carolus Quartus divinâ favente clementiâ Romanorum Imperator ſemper Auguſtus*; and on each ſide near the two Scutcheons, *Et Bohemiæ Rex.* On the Reverſe there is a kind of a Gate of a Caſtle between two Towers, which apparently denotes *Rome*, this Verſe being written about it;

Roma Caput Mundi regit Orbis frœna rotundi.

And over the Gate, between the two Towers, *Roma aurea.*

The Bull was granted at *Nuremberg*, in *January* 1356, by the Emperor *Charles* IV, with the Conſent of all the States of the Empire, who were aſſembl'd in that City. The Deſign of the Inſtitutors was, that this Edict ſhould be perpetual and irrevocable; yet * many Innovations have been ſince introduc'd according to the general manner of the Things of the World, in which nothing is laſting, not even the Confeſſions of Faith of any one Sect of Chriſtians. It orders particularly the Form of the Election of the Emperor, or † the King of the *Romans*, whom it frequently ſtiles the Temporal Head of the Chriſtian World. It contains alſo ſeveral Regulations that relate to the Electors, concerning their Rank, their Aſſemblies, their Priviledges and Immunities, the Right of Succeſſion to the Electorate, and the Manner after which every one of them is to perform his reſpective Function in publick Ceremonies. It ordains theſe Princes to aſſemble once a Year to ſettle the Affairs of the Empire. The Elector of *Saxony*, in conjunction with the Elector *Palatine*, are declar'd Regents of the Empire, after the Death

* *Particularly in the Treaties of* Weſtphalia.

† *The Emperor, and the King of the* Romans, *in the Senſe of the Bull, are but one Perſon. In it he is often call'd the Head of the Faithful, and firſt Prince of the Chriſtian World.*

of the Emperor. But ſince the Alteration that was made, in favour of the Duke of *Bavaria*, that Elector pretends to the Regency. 'Tis a Queſtion whether the Regency was annex'd to the Electorate, in which the Duke of *Bavaria* was inveſted, or whether it was entail'd on the Family of the Counts Palatines.

Now when there is a King of the *Romans*, he is perpetual Vicar and Heir of the Empire. It was for this Reaſon, that *Philip* II, had only the Kingdom of *Spain* for his Share, and that *Ferdinand* his Uncle, who in the Life of *Charles* V was elected King of the *Romans*, ſucceeded in the Empire.

Francfort is the Place appointed by the Bull, for the Election of the Emperor.

Conveniunt Proceres, totius viſcera Regni,
Sede ſatis notâ, rapido quæ proxima Mœno
Clara ſitu, populoque frequens, muriſque decora eſt:
Sed rude nomen habet; Nam Teutonus Incola dixit,
Francofurt: Nobis liceat Sermone Latino
Francorum dixiſſe vadum: quia Carolus illic
Saxonas indomitâ nimium feritate rebelles
Oppugnans, rapidè latiſſima flumina Mœni
Ignoto fregiſſe vado, mediumque per amnem
Tranſmiſiſſe ſuas, neglecto ponte, cohortes
Creditur: inde locis manſurum nomen inhæſit.

Ligurinus de Electione Freder. I.

Nevertheleſs, *Henry* II, was choſen at *Mentz*, and *Henry* III. at *Aix la Chappelle*; ſome have been alſo Elected at *Cologn*, and others at *Augsburg*, and *Ratisbonne*. It was alſo ordain'd, that the Emperor ſhould be firſt crown'd at *Aix*, which for a long time hath not been practiſed.

Every

Every Elector may have * two Hundred Men for his Guard and Retinue, during the Time of the Election. And the Citizens of *Francfort* are to take care, that no Strangers be found in their City at that time, upon pain of losing their Privileges. This Bull contains many other Regulations, which I shall not at present relate.

* *This is no longer observ'd. On the Day of Electing the Emperor, there is a whole Ox serv'd in a Dish, roasted, larded, and stuffed with, Wild Fowls and Venison. After the Feast the Ox is left to the People.*

Bourjou Dign. Temp. *Others say, The Emperor goes himself, and cuts some Slices off the Ox as it is upon the Spit; But a Friend of mine here denies both.*

The famous Treacle of *Francfort* is made by Doctor *Peters*, who is very skilful in Pharmacy, and in other respects a very curious Person. There are more than a Hundred several Drugs that enter this Composition, which are all rank'd in Pyramids, on a long Table. The Doctor hath many Antiquities, and other Rarities, among which he highly values a *Nephritick* Stone which is as big as one's Head, and cost him 1600 Crowns.

There are in this Place a great Number of *Jews*, but they are as beggarly as those of *Amsterdam* are rich. They wear their Beards picked, like *Charles* I, and have black Cloaks, with puffed Ruffs. They go from Tavern to Tavern, to sell Things to Strangers: But being reputed Thieves, one must take heed of 'em. They are oblig'd to run and fetch Water when any Fire happens in the City.

You know, the Fairs of *Francfort* contribute much to the Fame and Riches of that City. There are Three every Year, which bring a considerable Trade to it. I am,

Francfort, Nov. 7. 1687.

SIR,

Your, &c.

LETTER VIII.

SIR,

AS we took Coach at *Francfort* to proceed on our Journey, we obſerv'd the Coachman to put a little Salt upon each of his Horſes, with certain little Ceremonies, which made Part of the Myſtery; and this, as he told us, was to bring us good Luck, and to preſerve us from Charms and Witchcraft, during our Voyage.

We paſſed the *Rhine* at *Gernſheim*, and after we had gone through a Forreſt almoſt drowned, by the Overflowing of that River, (which made the Ways both dangerous and difficult) we found a very pleaſant Road between the End of thoſe Woods, and the City of *Worms*, which is but two ſhort Leagues. This City is ſeated about three or four hundred Paces from the left Bank of the *Rhine*, in an excellent Country, and moſt pleaſant Situation. The ſame *Ligurinus* that I quoted in my laſt Letter to you, ſpeaks after this manner of that Place.

WORMS Vormatia, *a Word deriv'd from its ancient Name of* Borbetomagus. (Βορβετόμαγος Οὐαγιόνων apud Ptolem.) *an Imperial City, and the Seat of a Biſhop, who is Suffragan to the Archbiſhop of* Mentz.

Vormatiam petiit, medio quæ gurgite Rheni
Gallica Germanis opponit rura Colonis.
Utraque vinetis exuberat: utraque Pomis,
Piſcibus, atque Feris, & cunctis rebus edendis.

'Tis enclos'd with a double Wall, without any Garriſon, or even Fortification that is worth mentioning. * The Biſhop hath a great Autho-

* Worms *was formerly an Arch-Biſhoprick; but Pope* Zachary *removed the See to* Mentz, *to puniſh the Arch-biſhop* Gervillian, *who, contrary to his Faith, killed a Man, whom he invited out of the Camp of the* Saxons *his Enemies, to have a familiar Conference with him.* Heiſs.

rity,

rity, tho' it be a free and Imperial City. 'Tis thought to be almoſt as large as *Francfort*, but poor, and ill peopled. They ſhewed me a Houſe that was lately ſold for a thouſand Crowns, which had been let formerly for a thouſand Crowns *per Annum*. There are many void Places in this City, in which they have planted ſuch quantity of Vines, that they yield every Year fifteen hundred *Foudres* of Wine out of 'em. The *Foudre* is a Cask which contains about two hundred and fifty *Engliſh* Gallons. They are very fond of this Wine, and they have a Proverb, *That it is ſweeter than the Virgin's Milk.* The City preſents ſome of it to Perſons of great Quality, who paſs that Way; as alſo Fiſh and Oats. The Fiſh is to ſhew the Right of Fiſhing, which they have on the *Rhine*; but what the Oats ſignifie I know not: It cannot be to repreſent their Territory, becauſe they have none. The *Lutherans* have a Church here; and, beſides, they preach by turns with the *Roman Catholicks*, in that of the *Dominicans*; the reſt belong to the *Roman Catholicks*, who nevertheleſs do not carry the Hoſt publickly, nor make any Proceſſion, except the Day after *Eaſter*. The *Proteſtants*, whom I muſt once more name *Calviniſts*, to diſtinguiſh them from the *Lutherans*, have their Church at *Newhauſen* in the Palatinate, about half a League from the City. The *Lutherans* ſcruple not to go thither ſometimes to chriſten their Children, (if I have been well inform'd) which is directly oppoſite to the Practice of the *Lutherans* at *Francfort*.

They ſay, that a Lord of the Houſe of *Alberg*, having brought ſeveral *Jews* from *Paleſtine*, ſold Thirty of them for a Piece of Silver, to the City of *Worms*: where they were for a long time treated as Slaves, before they could obtain the

Liberty which they enjoy at preſent, in common with the other Inhabitants.

The Church of St. *Paul* ſeems to be an ancient Building; but I believe that of St. *John* is older. The latter is built with very large ſquare Stones, and its Figure is altogether irregular. The Walls are above twelve Foot thick, the Windows are narrow, and there is a Corridor round the outſide of the Building, where the Wall is joyn'd to the Top. There is but little Appearance that this was built for a Church. The Cathedral is a long Building of a conſiderable Height, with a Tower at each of the four Corners; the whole Structure is very maſſive, and full of *Gothick* Ornaments. They ſhewed us a certain Animal, over one of the Doors of this Church, of which the People tell divers Stories. 'Tis as big as an Aſs, and hath four Heads; one Head of a Man, one of an Ox, one of an Eagle, and one of a Lion: It lifts up the two firſt, and lets the other two hang down. The right Foot before is a Man's, the left an Ox's, the two hinder Feet are of an Eagle and a Lion: And a Woman ſits upon the Beaſt. If I durſt penetrate into this Myſtery, I think it might be conjectur'd, that this Hieroglyphick is a Chimera compoſed of the four Animals in the Viſion of *Ezekiel*, by whome ſome underſtood the Evangeliſts, and that the Woman repreſents the Goſpel.

I find in Bertius, *ſeveral Years after my writing this, that this Church was formerly the Duke's Palace.* Tunc mutatum eſt palatium Ducis in Monaſterium; ex quo poſtea facta eſt Eccleſia Collegiata quæ dicitur Sancti Pauli.

I took notice of a Picture, upon the Altar of one of the Chappels of this Church, in which the Virgin is repreſented, receiving Chriſt as he deſcends from the Croſs, while ſeveral Angels carry the Inſtruments of the Crucifixion to Heaven. But either the Painter was miſtaken, or elſe the Angels have ſince * brought back all theſe Inſtruments, that are now preſerv'd as Relicks.

* *The Romaniſts Churches, Chappels, &c. are full of multiply'd Lances, Nails, Thorns of the Crown, Spunges, &c.*

There

There is another very curious Picture at the Entrance of the Church of St. *Martin*, over a moveable Altar. This Picture is about five Foot ſquare. God the Father is at the Top in one of the Corners, from whence he ſeems to ſpeak to the Virgin *Mary*, who is on her Knees in the middle: ſhe holds the little Infant Jeſus hanging by the Feet, and puts his Head into the Hopper of a Mill: the Twelve Apoſtles turn the Mill with their Hands, and they are aſſiſted by the four Beaſts of *Ezekiel*, who work on the other ſide. Not far off the Pope kneels to receive the Hoſts, which fall from the Mill ready made into a Cup of Gold: he preſents one to a Cardinal, the Cardinal gives it to a Biſhop, the Biſhop to a Prieſt, and the Prieſt to the People.

There are in this City two Houſes that belong to the Publick; one of which is call'd the Burger's-Houſe, in which the Senate aſſembles twice every Week, about the Affairs of the State. The other is for the Magiſtracy, and is the Place where common Cauſes are pleaded. It was in the firſt that *Luther* had the Courage to appear on an Occaſion which is known to all the World, in the Year 1521. They tell us, that this Doctor, having ſpoken with a great deal of Vehemency, and being beſides heated by the Warmth of the Stove which was before him, ſome body brought him a Glaſs of Wine, which he receiv'd; but he was ſo intent upon his Diſcourſe, that he forgot to drink, and without thinking of it, ſet the Glaſs upon a Bench which was by his ſide; immediately after the Glaſs broke of it ſelf, and they are firmly perſwaded that the Wine was poiſon'd. I will not make any Reflections upon this Story, but I muſt not forget to tell you, that the Bench on which he ſet the Glaſs is at preſent full of Holes that were made by cutting off little

Pieces, which ſome zealous *Lutherans* preſerve in Memory of their Maſter. *Luther* ſpeaks pretty large of what happen'd to him at *VVorms*, in his *Colloquia Menſalia*, Chap. 1, 28, and 52.

We went alſo to ſee another Houſe, which they call the Mint; in which, among other Things, I obſerv'd a * Skin of Parchment, in a ſquare Frame, upon which there are twelve Sorts of Hands, written very fairly, with ſeveral Miniatures, and Draughts boldly traced with a Pen. It was written by one *Thomas Schuveiker*, who was born without Arms, and perform'd this with his Feet.

* *Theſe two Verſes are written on the Top of the Leaf.*

Mira fides, pedibus Juvenis facit omnia recta;
Cui pariens mater brachia nulla dedit.

They alſo ſhew another little round Piece of Vellum, about the Bigneſs of a Guinea, upon which the Lord's-Prayer is written, without Abbreviations. But this is no extraordinary Thing. I know a † Man who wrote the ſame Prayer ſix times in as ſmall a Compaſs, more diſtinctly; and even, without the Help of a magnifying Glaſs. This Houſe hath a long *Portico*, between the Arches of which hang great Bones and Horns. They ſay the former are the Bones of Giants, and the latter the Horns of the Oxen which drew the Stones with which the Cathedral is built. And are not theſe very curious and venerable Pieces? The Out-ſide of the Houſe is full of ſeveral Paintings, among which there are many Figures of armed Giants, which, in the Inſcription below, are called *Vangiones*. 'Tis well known, that the People who formerly inhabited this Part of the *Rhine*, were called *Vangiones*, as we find in *Tacitus*, and others; but I cannot tell the Reaſon

† Maximin Moſſileni.

Camerarius *writes, that in his Time ſome of the Bones of thoſe Giants were kept in the Arſenal.*

ſon why they would have theſe *Vangiones* to be Giants. Nevertheleſs, theſe tall and big Men make a great Noiſe at *Worms*, where they tell many fine Stories of 'em.

I have a Mind to add here, in this laſt Edition, a Singularity, which I take from Monconys, *and of which alſo I have ſome Remembrance my ſelf.*

'Over-againſt the Biſhop's Houſe, ſays that 'Traveller, there is a little Place, in which 'they pronounce Sentence of Death againſt 'Criminals. And they ſhew, at about ten 'Paces Diſtance from the Door of the ſaid 'Houſe, a ſhort Stone Pillar ſet into the 'Ground, like a Boundary, round which they 'make the Criminal take three Turns; that 'if, during that Time, he can touch this Stone; 'or elſe, if a young Woman can come at him, 'and kiſs him three times, he be deliver'd: But 'there are appointed Perſons, ſaith the Author, 'always to hinder both. Let every one judge 'as he pleaſes of the Original and Uſe of this 'ridiculous and cruel Cuſtom.'

I muſt mention here alſo another Particular about *Worms*, that I met with by chance a few Days ago in the Commentary of Mr. *Huldricus*'s ſuppos'd Hiſtory of the pretended *Rabbi Juchanan Ben Saccaï*, concerning *Jeſus Chriſt*: (a Book which, by the bye, is truly deteſtable in it ſelf; and, in my Opinion, would have been much better not to have been publiſh'd in *Latin*.) This Fool of a *Jew*, I mean *Juchanan*, which was born at *Worms*, as we have very ſtrong Reaſons to conjecture: this Rabbin, I ſay, pretends that there were *Jews* at *Worms* a long time before the Coming of our *MESSIAS*; and that *Herod* ſent Expreſſes to them, to conſult what ſhou'd be done with Him; and that their Synagogue at *Worms* voted all for the

ſaving

ſaving of his Life: From whence he concludes, that the *Jews* of *Worms* ought to be diſtinguiſh'd from the others, and favoured by the Chriſtians. And, indeed, Mr. *Wagenſeilius*, who is cited by the Commentator, ſays, that there are ſome *Jews* at *Worms* that have better Notions of *Jeſus Chriſt* than the reſt of the *Jews* have. Mr. *Huldricus* ſays alſo, (in quoting *Rabbi Gedalia*) that the *Jews* of *Worms* believe that the *Tetragrammaton* is written (inviſibly) in the Roof of their Synagogue; which is the Reaſon why they never touch it with a Broom, to wipe off the Spiders and Cobwebs.

FRANKENDAL. We only paſs'd thro' *Frankendal*, the Fortifications of which are pretty good, and would be better if they were lined; for they are forced to ſlope them too much, becauſe the Soil, too ſoft, and, I ſuppoſe, ſandy, could not otherwiſe ſtand faſt. And this Defect has appear'd greater

MANHEIM yet, in the Fortifications of *Manheim*. Theſe two little Places belong to the Elector *Palatine*: 'tis but two Hours Journey from the one to the other. The Situation of *Manheim* is its greateſt Strength: For it is not commanded by any riſing Ground, and is almoſt ſurrounded by the *Neckar* and the *Rhine*, which that Place commands. There is a good Garriſon in the Citadel; but the greateſt Rarity that I found in it, is the Temple call'd the *Concord*. The Elector *Charles Louis*, Father of the late Elector *Charles*, cauſed this Church to be built to ſerve in common for thoſe that are Followers of the Sects of *Calvin*, of *Luther*, and of the *Pope*. This is the Truth of the Matter, as I ſhall prove to you by and by: And, really, on the Day of its Conſecration, a Prieſt of the *Romiſh Catholick* Perſwaſion preach'd in his Turn, after the Reform'd ones. Some ſay it was only thro' the

the Humour and Caprice of the Prince. They add alſo, that the Diſcourſe of the *Romiſh* Prieſt was rather an Encomium on the Elector, than a Sermon; and that That Prince ſo little intended to introduce the *Romiſh* Worſhip into this new Church, that, during his Life, the *Lutherans* and the *Calviniſts* had the ſole Uſe of it.

I know that the Elector, who fear'd the Noiſe and Aſſaults of the Reform'd Prieſts, was very circumſpect with the *Romiſh* ones; but, however, what I am going to ſay, will clearly prove that the Intention of the Founder did outwardly embrace together the three Sects, within the Walls of his CONCORD.

The following Croſs is placed upon one End of the Roof of the Church; and the hidden Meaning of this ſort of Hieroglyphick (of which I am particularly inform'd) makes the Truth of what I advance evidently to appear. The Croſs in the Middle, is the Croſs of CHRIST, or, if you pleaſe, of *Chriſtianity*. From this Croſs proceed three others, that are however join'd to it, and have it always for their Support; and the other three Croſſes deſign the three Sects of *Luther*, *Calvin*, and the *Pope*, which have all three (as well as the other Sects of which the World is full) the true Foundation of Faith, to wit, JESUS CHRIST. The Deſign of the Founder was not only to ſhew that the different Chriſtian Sects have one and the ſame Origin, and retain the Reality and Eſſence of the true Saving Doctrine (none of 'em denying the Title of *Chriſtians* to the Reſt that diſſent from them;) but he alſo lets us ſee, by this Figure, that he was willing to reunite theſe wandering Croſſes in the Croſs in the Middle, that repreſented his Temple of *Concord*. After this, can one any longer call in Queſtion the Deſign of this *Concordial* and *Pacifying* Prince? If

If more Leiſure would give me Leave, I could very willingly add ſome Reflections on this important Matter, which is both ſo ill underſtood and treated of between the Multitude of lamentable

table Sects, not to ſay Cabals and Factions, that cruelly tear and divide the Chriſtian World; but it is neither poſſible, nor reaſonable for me to engage my ſelf, here, in a long Diſcourſe. I ſhall only deplore the unſucceſsful Work of our mild Elector, in that vain Re-union of thoſe whom he brought together in his little Temple, without having united at all their Hearts and Opinions. To what Purpoſe is it to have Miniſters of every Sect preach and pray in the ſame Place, if every one, perſiſting in their old Hatred and Fury, is always ready to perſecute thoſe that are not of his Faction (which he calls Religion,) and in his Notions? And if every one, full of himſelf, and of his pretended Orthodoxy, treats the reſt of Mankind as Hereticks, and condemns 'em to the Flames, tho' they do not diſpute but about accidental Matters, that have nothing to do with the Primitive Purity, or the Eſſential Part of Chriſtianity, in which they all agree? To re-unite the Prieſts of *Manheim*, as alſo a great many others, there muſt be a Method found out to engage 'em in the ſame Intereſt. If the Elector had only given to each of thoſe Doctors a good Penſion, on Condition they would agree the Matter ſo well among themſelves, and order the Terms in ſuch a manner, that all might find his own Belief in them, and ſpeak the ſame Language, we ſhould quickly have ſeen all the vain Subjects of their Controverſies retrench'd; they would unanimouſly have apply'd themſelves only to what was *ſubſtantial* and *neceſſary*, and ſo have paſs'd the Remainder of their Days peaceably, in a VERITABLE CONCORD; like good and TRUE CHRISTIANS. Of all thoſe infinite Number of Propoſitions that have been made, in order to unite

all

all the different Religions, or rather Sects, I dare boldly ſay, that this laſt is the only one that is * reaſonable. Without inſiſting then any longer on the Intention of *Charles Lewis*, the Founder of this little Temple, the Matter of Fact is, that now the preſent Elector, being a *Roman Catholick*, has thought fit to join thoſe of his Communion with the others. The three Miniſters of the three ſeveral Religions, perform, each in their Turn, Divine Service in the Church of *Concord*. They begin and end ſucceſſively; ſo that once in three Sundays, each of the three Miniſters hath the Privilege to begin firſt, as alſo to be the ſecond and the third. The Church is not large, but pretty fine. The Pulpit is in common: When the *Roman Catholicks* have ended Maſs, they draw the Curtain, and hide the Altar.

* *I mean to omit thoſe controverted Queſtions, or Matters, that may be left off, as not belonging to the Knowledge of Salvation; and to inſiſt only upon fundamental and neceſſary Doctrines.*

You will not be diſpleas'd at my ſaying ſomething alſo concerning the Medals that are enclos'd in the Foundation-Stone of that Building, that the Elector laid with his own Hands. The chiefeſt Medal is of Gold of the *Rhine*: (for one may extract ſome from the Sands of that famous River, if he hath a mind to be at greater Expence than the Gold is worth.) That Medal weighs ſix Ducats, and is three Inches diameter. On one Sidethere are theſe Words;

(1) *D. O. M. Æ.*
DIVÆ. HOC. CONCORDIÆ
Monumentum.
Sacr. Ædem.
Perpetuæ. Securitati.
(2) *De. Suo &. in. Suo.*
(3) *Pro. ſui. Dimidio. ſe toto ſuiſque.*
Vovens. extrux.
Prim. Lapid. ſua. man.
Poſuit.

(1) *Deo, Optimo, Maximo, Æterno.*
(2) At his Expence, and in his Fortreſs.
(3) For the half of Himſelf (the laſt Wife he marry'd, *&c.*) She was interr'd in this Church,

CA-

CAROLUS. LUDOVICUS.
Pal. El.
M. DC. L. XXVII.
XXVIII. Martii.
V. S. J. M. J.

chosen to be, for the future, the Sepulcher of the Family: and the Elector was also bury'd there Five Years after.

And on the other Side,

(4) Ex Aur. Rh. Pal. Jussu. Principis.

(4) Ex Auro Rhenan. Palatinatûs, or Palatino.

There is also a Silver Medal, with the Figure of that Temple on one Side (*Diva Concordia,*); and on the other, a Thunder-bolt upon an Altar, with this Word *Consecratio.* These Medals are accompany'd with a *Bible,* and a *Bottle of Claret,* and another of *White-wine.*

About Forty Years ago, *Manheim* was but a little Village in the Place where the Citadel stands at present. * *Frederick,* Father of *Charles Lewis,* caused it to be fortify'd, and named it *Fredericksburg*; and at the same Time the City was built, which resum'd the Name of *Manheim,* and was fortify'd also. All the Streets are in straight Lines; and in some of 'em there are Trees planted, as in *Holland. Manheim* is a very pretty Place. Every Day at Five of the Clock in the Morning, at Noon, and at Six in the Evening, there are hired Musicians, who sing Part of a Psalm on the Tower of the Town-house. They have such loud Instruments, that they are heard all over the Town. This Custom prevails in most Places of the *Palatinate.*

* *King of* Bohemia, *of* Rhenen. *which you may see above, when we speak*

When we left *Manheim,* after we had passed the *Neckar* on a Bridge of Boats, we traversed a very fertile Plain, which continues for three large Hours, to the Foot of the Mountains of *Heidelberg.*

all the different Religions, or rather Sects, I dare boldly say, that this last is the only one that is * reasonable. Without insisting then any longer on the Intention of *Charles Lewis*, the Founder of this little Temple, the Matter of Fact is, that now the present Elector, being a *Roman Catholick*, has thought fit to join those of his Communion with the others. The three Ministers of the three several Religions, perform, each in their Turn, Divine Service in the Church of *Concord*. They begin and end successively; so that once in three Sundays, each of the three Ministers hath the Privilege to begin first, as also to be the second and the third. The Church is not large, but pretty fine. The Pulpit is in common: When the *Roman Catholicks* have ended Mass, they draw the Curtain, and hide the Altar.

* *I mean to omit those controverted Questions, or Matters, that may be left off, as not belonging to the Knowledge of Salvation; and to insist only upon fundamental and necessary Doctrines.*

You will not be displeas'd at my saying something also concerning the Medals that are enclos'd in the Foundation-Stone of that Building, that the Elector laid with his own Hands. The chiefest Medal is of Gold of the *Rhine*: (for one may extract some from the Sands of that famous River, if he hath a mind to be at greater Expence than the Gold is worth.) That Medal weighs six Ducats, and is three Inches diameter. On one Side there are these Words;

(1) *D. O. M. Æ.*
DIVÆ. HOC. CONCORDIÆ
Monumentum.
Sacr. Ædem.
Perpetuæ. Securitati.
(2) *De. Suo &. in. Suo.*
(3) *Pro. sui. Dimidio. se toto suisque.*
Vovens. extrux.
Prim. Lapid. sua. man.
Posuit.

(1) *Deo, Optimo, Maximo, Æterno.*
(2) At his Expence, and in his Fortress.
(3) For the half of Himself (the last Wife he marry'd, *&c.*) She was interr'd in this Church;

CA-

CAROLUS. LUDOVICUS.
Pal. El.
M. DC. L. XXVII.
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* *King of* Bohemia, *of* Rhenen. *which you may ſee above, when we ſpeak of*

When we left *Manheim*, after we had paſſed the *Neckar* on a Bridge of Boats, we traverſed a very fertile Plain, which continues for three large Hours, to the Foot of the Mountains of *Heidelberg.*

berg. These Mountains make a long ridge, and appear as if the Passage were stopt up. Yet we met with an opening, through which the *Neckar* goes out. We pass'd this River on a cover'd Bridge, and found the City of *Heidelberg* on the other Side, which lies high and low among the Trees and Rocks. It is no very fine City, and I know not by what Spirit of Contradiction, they have built it almost all of Wood, tho' they may have easily had good Stone in abundance. The Prince's Palace is upon the Hill. It consists of many Pieces join'd together, and is not finish'd. * The whole is built of Free-Stone, and some Parts of it are of a fine Architecture. They have made Gardens among the Rocks, but for all the Care they have taken to adorn the Place, it is still melancholy and irregular, if we take all together; and in my Opinion the most advantagious Title that can, with Justice, be bestow'd upon this House, is that of a magnificent Hermitage. Not long ago the Dutchess of *Orleans*, Sister of the last Elector, and Inheritrix of some Part of his Goods, caused the Furniture of this Castle to be taken away, so that we found it very bare. Every thing was sold even to the Wine of the famous Tun, and probably they wou'd have taken that away too, had not the Toy been too Cumbersome. They go up to it by a Pair of Stairs of fifty Steps, and above there is a Platform twenty Foot long, encompass'd with Balisters. The Arms of the Elector are placed in the finest Part of the Tun. *Bacchus* in the largest Size, with I know not how many Satyrs, and other Topers are there also. 'Tis adorn'd with Vines, Grapes, Glasses, and large Flaggons in *basso relievo*. And there are likewise many *German* Apothegms on this rich Subject.

HEIDELBERG. *The University was Founded by Count* Robert, 1346.

* *This City was Storm'd, and utterly laid waste by the* French, May, 22. 1693.

The Colossus *of* Rhodes, *says Mr.* Patin, *did not hold more Water between its Thighs, than this great Tun Wine in its Intrails. It is, adds he,* 31 *foot long, and* 21 *high.*

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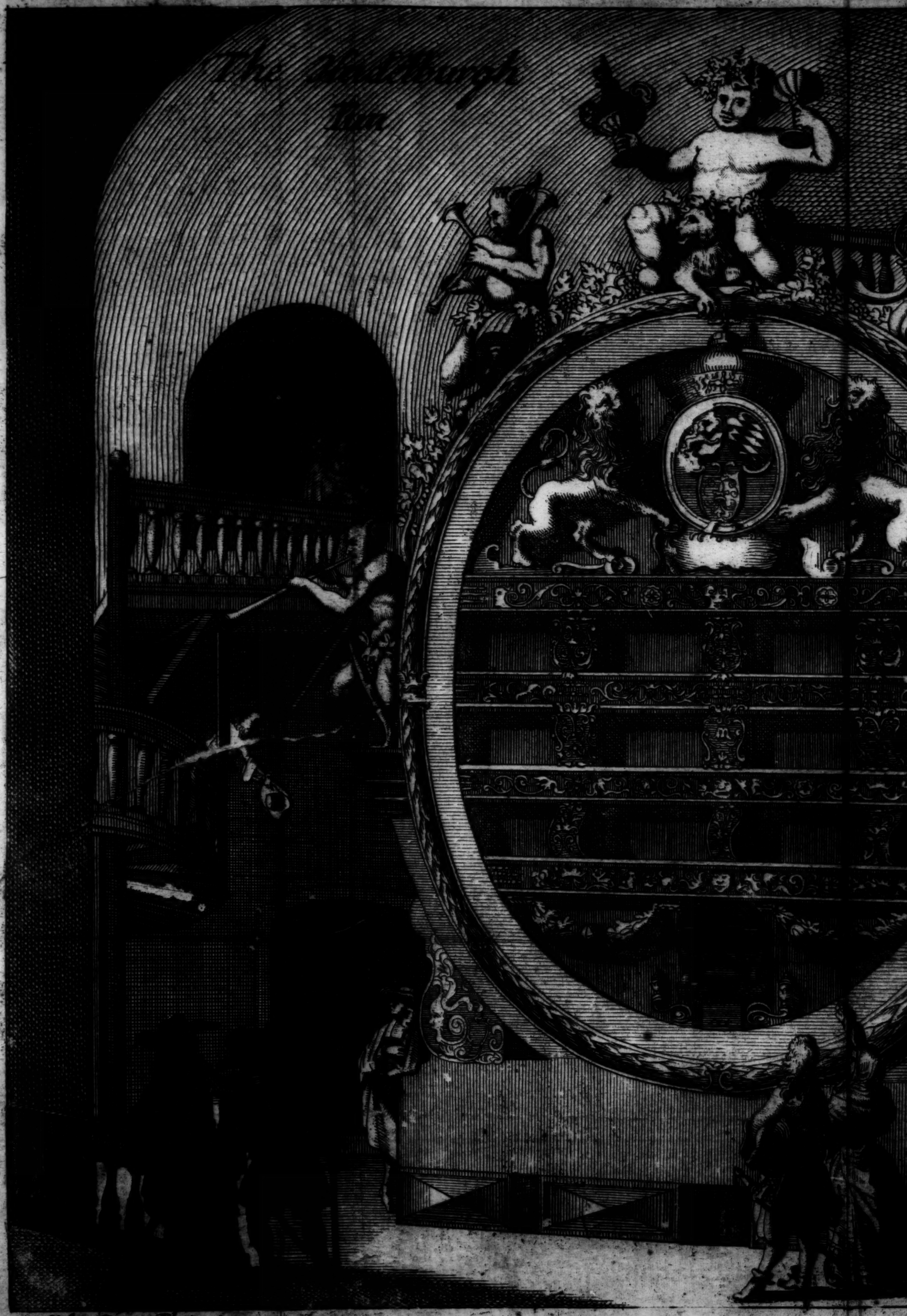

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Civita
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Montes
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dant.]

The Misfortunes of War, of which this Country has been made so often the Seat, have reduc'd it to a very poor Condition, though it be naturally very good. All Religions are tolerated; but the Magistrates are all *Protestants*. In the great Church of this City, there are several magnificent Tombs of the Counts Palatines: That of *Robert*, King of the *Romans*, and Founder of the University of *Heidelberg* is in the Quire.

Die 10. Jan. An. 1546. Missa Heidelbergæ in populari lingua peracta fuit. *Calvisius.*

You are not ignorant of the Loss which *Heidelberg* sustain'd in the Year 1622, when its famous Library was transported to the *Vatican*. I am,

Heidelberg, Nov. 12. 1687.

SIR,

Your, &c.

[*Paulus Melissus Francus à Myrtis eam dictam existimavit, quasi Myrtorum Urbem. Itaque illam idcirco solitus fuit vocare Myrtilletum; & in Xeniis sic eam loquentem fingit;*

Heidelberga vocor, Myrtilli vescula Dona,
Monte sub Arboso, mî tribuere notam.

Civitas olim *magnifica, potens, elegans. Ager vicinus omnium rerum ad vitam necessarium est ferax. Montes quippe Vineis & Castaneis, Ager Segetibus; Sylvæ Feris; Amnes Piscibus, valles Fontibus abundant.*]

P. Bertius.

LETTER IX.

SIR,

TWO good Hours on this ſide *Heidelberg*, we paſt through whole Foreſts of Firr-Trees, and afterwards met with many more. They ſet fire to them, cut them down and pluck them up as much as they can; but the Nature of the Soil produces them ſo faſt, that they cannot be utterly deſtroy'd. All this Country is very poor, and Money is ſo ſcarce, that about *Wiſeloch* and *Sintzheim*, a Loaf of Wheaten Bread, weighing eight Pounds, coſts but Two-pence. We ſpent four Days in coming hither from *Heidelberg*; and we ſcarce ſaw any thing but Firr-Trees all the Way; I believe there are not more in *Carolina*: There are I know not how many little Towns, which deſerve not to be mention'd.

WINSHEIM, *an Imperial City.*
WIMPHEN, *an Imperial City.*
PALEMBERG.

Winſheim is the beſt of them, and is a Free City as well as *Wimphen*. All the Inhabitants of both are *Lutherans*. I fancy, a more pleaſant Aſſembly was never ſeen than that of the Burgo-Maſters of the little City of *Palemberg*. Thoſe Gentlemen were in the ſame Inn where we eat, which is the Place where they ordinarily meet, when they have any important Affair to debate. Imagin you ſee a dozen or fifteen Peaſants in their Sunday's Clothes, with high-crown'd Hats loaden with green and yellow Ribbon, with red or blue Waſt-coats, and Ruffs or Cravats of black Taffeta: Their Hair cut round cloſe below their Ears, and their Beards after the manner of the *Capuchins*. The whole Club half drunk or fuddl'd, their Elbows on the Table, every Man with a large Glaſs in his Hand,

drinking

drinking without intermiſſion, ſplitting of Cauſes, and every one ſtriving to outbawl his Fellow. Their Geſtures and Poſtures are much more diverting, but ſuch as cannot be expreſſed. In the mean time, it is not at all ſtrange, that they ſhould love Drink ſo much in this Country, ſince they can have four large Pots of Wine for a Peny; for they know not what a ſmall Meaſure means. If a Traveller demand a Cup of Wine as he goes by, they bring him a large Jack, enough to make ten Men drunk.

The Tabacco and the Hops ſupply the place of Vines, when you approach this Place; and the mountainous Country begins to grow even and lower; ſo that you may ſee the great and fair City of *Nuremberg* at a good diſtance. Before we arriv'd there we often found our ſelves on the Banks of the little River of *Pegnitz*, which runs from it, but ſerves only to turn the Mills. It might be eaſily made Navigable, and the Profit that would accrue by ſuch an Undertaking would recompenſe the Charge.

NUREMBERG, Noriberga, *an Imperial City.*

But this Defect doth not hinder *Nuremberg* from being a City of great Trade, very rich, and well peopled. It is ſaid to be twice as big as *Francfort*; and it hath ſeven other Towns in its Territory, with Four Hundred and Eighty Boroughs and Villages. Its Fortifications are of little eſteem in reſpect of thoſe that are now in uſe: But it enjoys a profound Peace: And being in the Heart of *Germany*, its Neighbours preſerve it while they defend themſelves. Should the Emperor be Maſter of *Nuremberg*, as he is of his hereditary Countries, it would not be very advantagious to him: For, after all, as free as theſe little States are, they are nevertheleſs Slaves to the Emperor, being, at the ſame time, Fiefs of the Empire. They are oblig'd to contribute Men,

Arms, and Money, upon occaſion: And there wou'd be a thouſand Ways found to torment them, if they ſhou'd refuſe to perform what is requir'd of them.

It hath 6 Gates, 228 principal Streets, 12 publick Fountains, and 118 Wells, Gal. Gualdo.

Nuremberg is a very fair City, though the Structure of its Buildings is ſomewhat *Gothick*, and not at all agreeable to the beſt Rules of good Architecture. The Houſes are generally large, handſome, and ſtrongly Built. Some of 'em are painted on the Out-ſide, and almoſt all the reſt are of very fine Free-Stone. There are Fountains of Braſs in ſeveral Places of the City: We ſaw a very magnificent one, which is yet at the Artificer's Houſe, on which there are Figures of Braſs, to the Value of Seventy thouſand Crowns, as he ſays, beſides other Ornaments. The Streets are broad, clean, and well paved; but 'tis pity they are not more ſtraight. The Tradition of the Country will have *Nuremberg* to be built by *Nero*, and there is one of the Towers of the Caſtle which is call'd the Tower of *Nero*; but this is but a poor Argument. I rather think that *Noriberga*, called alſo in Latin *Mons Noricorum*, was derived from *Noricum*, the old Name of the Country, and the Word *Berg*, which in *High-German* ſignifies a Mountain.

The Emperor lodges in the Caſtle when he has occaſion to paſs through this City.

The Caſtle is on a high Rock, though the reſt of the City is flat. The Figure of the Caſtle is wholly irregular, becauſe they have been forced to make it agreeable to the Maſs of the miſhapen and unequal Rock. They aſſur'd us, that the Well in it was Sixteen hundred Foot deep, but none of us would believe them; they alſo told us, that the Chain of the Bucket weighs Three thouſand Pounds. We ſaw in one of the Halls of this Caſtle, Four *Corinthian Pillars*, about fifteen Foot high; which, they ſay, the Devil brought from *Rome*, upon a Challenge which a Monk made

made him. The Story would be too tedious to relate at length. They tell another of a famous Conjurer of the Country, who leap'd on Horſe-back over the Caſtle Ditches, and ſhew the Print of the Horſe's Shoes on one of the Stones of the Parapet.

The Ornaments which are uſed at the Anointing of the Emperor, are kept in the Church of the Hoſpital.

The Diadem or the Crown, called * *Infula*, is of Gold, and covered almoſt all over with precious Stones. It is not cloſed as the Imperial Crown is uſually painted. Suppoſe that inſtead of the Fleurets on Ducal Coronets, there are Plates rounded on the top, which are joined by the ſides, and make the compaſs of the Cap. There are ſeven of them, and that before is the moſt richly adorn'd. There is a Croſs on the top of all, and a Semicircle ſupported between the two Plates behind, which is rais'd above the Bonnet, and join'd to the top of the Croſs. The Scepter and Globe are of Gold; and they ſay that the Sword was brought by an Angel from Heaven. The Robe call'd *Dalmatick*, of *Charlemaign*, is of a Violet Colour, embroider'd with Pearls. The Imperial Cloak is edg'd with Pearls, and ſtrew'd with Eagles of Gold, and a great number of Jewels. There are likewiſe the Cope, the Stole, (* the Gloves, the Breeches, the Stockings, and the † Buskins. They alſo keep many Relicks in this Church; and among others, St. *Longin*'s Lance. They are not ignorant that this pretended Lance is to be ſeen in above ten other Places of the World; but, they ſay, theirs came from * *Antioch*; it was St. *Andrew* who found it; one ſingle Man with it diſcomfited a whole Army; it was

* *This is the Crown of* Charlemaign. *It weighs fourteen pounds. The Privilege of keeping this Crown was granted to* Nuremberg *by the Emperor* Sigiſmund.

* *Embroider'd with precious Stones.*

† *Cover'd with Plates of Gold.*

* Lancea Domini reperta eſt in Antiochia à quodam ruſtico cui beatus Andreas locum oſtendit. Quidam cum ea totum exercitum letificavit, *W. Roolwink.*

the thing of the World which *Charlemaign* loved moſt. The other Lances are Counterfeits, and this is the true one: They make much of it as a precious Memorial, if they do not Worſhip it as a Relick. They have alſo an extraordinary Veneration for a Piece of the Croſs, in the midſt of which there is a Hole that was made by one of the Nails. They tell us, that heretofore || the Emperor's plac'd their greateſt Hopes of Proſperity and Succeſs, both in Peace and War, in the Poſſeſſion of this enlivening Wood, with the Nail, and † other Relicks that are kept at *Nuremberg*.

It is a very ſtrange thing, he made not uſe of it againſt all his Enemies, ſeeing its great Virtue, by which he could deſtroy 'em all at once, and ſpare Men and Money.

|| Tantum præſidii in illis poſuerunt Imperatores, ut ſine eorum poſſeſſione, ſibi nec Nomen competere, nec Numen penes ſe eſſe exiſtimârint. Neque domi ſaltem in Gazophylaciis ſuis ſedem illis ponebant, ſed militiæ quoque hoc quaſi Palladium ſecum habebant: Et quando cum hoſtibus dimicandum erat, omnis Victoriæ ſpes ſuper illis nitebatur. *Deſcr. Imp. Lipſanorum.*

† *The Lance, the Piece of the Wood of the Croſs, one of the Nails, five Thorns of the Crown that was put upon Chriſt's Head, Part of the Chains with which St.* Peter *and St.* Paul *were bound at* Rome, *a little Piece of the Manger, a Tooth of St.* John Baptiſt, *one of St.* Anne's *Arms, the Towel with which Chriſt wip'd the Feet of his Apoſtles, a Piece of St.* John *the Evangeliſt's Gown, and a Piece of the Cloth with which the Table was cover'd when our Saviour celebrated the Paſſover, and his laſt Supper with his Diſciples.*

Their Lance puts me in mind of their Arſenal, which is one of the moſt renowned in *Germany*. There are two great Halls in it, each two hundred and fifty Paces long, and well ſtor'd with Arms. We counted three hundred Pieces of Cannon; but, to ſpeak truth, the greateſt part of the other Arms are after the old manner, Muskets and Harquebuſſes, Helmets and Cuiraſſes in great number; fine Hangings for Arſenals, and of no other Uſe. There are many of thoſe great Cannons of a monſtrous Bore, which they call Mermaids and Baſilisks? and the biggeſt of theſe Pieces carries † a three hundred Pound Ball.

† *In the Year* 1453, Mahomet II *beſieged* Conſtantinople, *and batter'd it with ſeveral Pieces of Cannon of Four Hundred Pound Ball. There was one amongſt the reſt ſo heavy, that there were ſeventy Yokes of Oxen to draw it.* Calviſ.

We

We alſo ſaw the Library; it is in a Cloyſter which formerly belonged to the *Dominicans*, and contains as they ſay, Twenty thouſand Volumes. This was collected out of the Ruins of ſeveral Convents, in the Time of the Reformation. The moſt ancient Manuſcript, that they cou'd not find, is, ſay they, 900 Years old; it is a Copy of the Goſpels, with Prayers and Hymns then uſed in the *Greek* Church. I obſerved a Book which was printed at *Spire*, in the Year 1446; but there might be an Error in the Figures, for they ſhewed us another of the Impreſſion of *Fauſtus* at *Mentz*, in 1459, at the End of which there is an Advertiſement, which tells us, *That this Book was not written by the Hand, but was printed by an admirable Secret newly Invented.* 'Tis probable that this was the firſt Impreſſion which was made at *Mentz*; and if it be ſo, there is no ground to ſuppoſe, that another Book was printed at *Spire*, thirteen Years before: Nor had *Fauſtus* any Reaſon to boaſt ſo much of his new Secret. I have heard, that there is another Impreſſion of *Durandus*'s *Officiale* at *Baſil*, printed by *Fauſtus* in the ſame Year, 1459.

It is a Treatiſe of Predeſtination.

They keep in this Library many Rarities and curious Antiquities, but they are not comparable to thoſe that are in the Cabinet of Mr. *Viati*. We ſaw, at this Gentleman's Houſe, a pretty large Chamber quite fill'd with divers Arms of all Countries, all Uſes, and all Faſhions. It is ſcarce to be conceived, how one Man, and he a private Perſon, who hath not the Eſtate of a Prince, or a very great Lord, could make ſuch a vaſt Collection; for the Number is very great, and, I believe, brought from the four Corners of the World. He ſhewed us the Experiment of a Wind-Gun, which is a very pretty, but a moſt deſtructive Invention; becauſe with this

Engine great Miſchiefs may be done afar off, and without any Noiſe. From this Chamber you may go into another, where there are rare Pictures, Medals, curious Works ancient and modern, Idols, Shells, Plants, Minerals, and other natural Productions.

The Town-Houſe is very large, and has a very beautiful and well-proportion'd Front, but it wants a Court before it. When we went from thence, our Friends brought us to the City-Cellar, which is Two Hundred and Fifty Paces long, and contains, as they told us, Twenty thouſand Tuns of Wine. We muſt allow it to be a very fair Cellar: But the truth is, ſuch People as we, knew not how to reliſh all the Pleaſures of it.

Germanorum vivere bibere eſt.

You know the *Germans* are ſtrange Drinkers; there are no People in the World more obliging, civil, and officious; but they have terrible Cuſtoms as to the point of Drinking. They do nothing without Drinking; which ſeems to be both their Buſineſs and Recreation. There is not Time given to ſpeak three Words in a Viſit, but preſently comes the Collation, or at leaſt ſome large Jars of Wine, with a Plate full of Cruſts of Bread haſh'd with Pepper and Salt; a fatal Preparative for ſuch poor Drinkers as we are. But before we proceed, I muſt give you an account of thoſe ſacred and inviolable Laws that are afterwards to be obſerv'd. Every Draught muſt be a Health, and aſſoon as you have emptied your Glaſs, you muſt preſent it full to him whoſe Health you drunk. You muſt never refuſe the Glaſs which is preſented, but drink it off to the laſt Drop. Do but reflect a little on theſe Cuſtoms, and ſee how it is poſſible to leave off drinking: and indeed, they never make an end, * but carouſe in a perpetual Round: To drink in *Germany* is

* *The Duke of* Rohan *ſays in his Voyage, that the* Germans *have ſucceeded better than all the Mathematicians of the World in finding out the perpetual Motion, by the continual Agitation of their Cups.*

to

to drink eternally. Pardon my Digreſſion, and judge of our troubleſome Entertainment in the Cellar. You muſt do Penance there for ſome time, and at laſt hide your ſelf behind the Casks, ſteal away and make your eſcape.

You muſt further know, that the Glaſſes are as much reſpected in this Country as the Wine is belov'd. They place them all *en Parade*. The greateſt Part of the Chambers are wainſcotted, to two thirds of the Walls, and the Glaſſes are ranged all about upon the Corniſh of the Wainſcot, like Pipes of Organs. They begin with the Little, and end with the Great ones; and theſe Great ones are always us'd, and muſt be empty'd at a Draught, when there is any Health of Importance. At going out of the Cellar we went to a Conſort, where we hoped we ſhould find nothing but Muſick; but the Bread, Pepper, Salt, and Wine follow'd us in ſuch abundance, that an Air was no ſooner finiſhed, but the whole Company roſe up to drink.

We ſaw Yeſterday in the Evening ſome part of the Celebration of a Wedding. The future Husband, accompanied with a long Train of his Relations, came firſt to the Church. He walked from a Houſe, which was not two hundred Paces diſtant, whither he was come in a Coach. His Bride, who was in the ſame Place, follow'd a while after, being alſo attended by a great Number of her Friends. When both were come to the Church, the Bridegroom ſate down with his Company on one ſide, and the Bride on the other, directly oppoſite to him; over each of their Heads there was a Figure of Death upon the Wall, whether deſignedly done, I know not. They both approach'd the Miniſter, who expected them in the midſt of the Choir: And after he had perform'd his Office, Four or Five

Trum[illegible]ers,

Trumpets, which were on the top of the Steeple, ſounded a great many Levets, and the new-married Couple returned in the manner as they came.

The Husband was in a black Suit, with a Cloak over-laid with Lace, a great Ruff, and a little Crown of Gold Plate-Lace above his Peruke. But the Bride's Dreſs will be a little more difficult to deſcribe. The beſt Account I can give you of it, is to tell you, That in framing to your ſelf an Idea of Her Head-Tire, you muſt fanſie a Mixture of Gilt Wire, like a Bob-Peruke, half a Foot high upon the Forehead, and very much curled and ſwelled out on the Sides. This was order'd after ſuch a manner, that in all the thickneſs of this Buſhy-Dreſs there was no more Space or diſtance between the Wires, than was ſufficient to faſten to them an infinite Number of little Plates of Gold, round, poliſhed, and ſhining, which hung both within and without, and waved with the leaſt Motion. Her habit was black, with long Skirts reſembling the *Hongrelines*, which were, not very long ſince, uſed in *France*. The Body of this little Caſſock, which was cut very ſhort, had a Gold Lace over all the Seams. The Skirts were full of little cloſe Knots of black Sattin Ribbon, and the ſtreight Cuffs fell juſt on the Fiſt. Over this ſhe had a Neck-band of fine Antique-Lace, cut before like a Man's Band, and ending in a Point behind, which reached down to the Middle of the Back. She had beſides a great Gold Chain on her Shoulders, juſt like the Collar of ſome Order, and ſuch another Chain for her Girdle. Her Petticoat was ſhort enough, and adorn'd below with Gold Fringe, and Black Bone-Lace. We had the pleaſure to ſee this Fair One dance with a Senator in a great Ruff; and I believe at *Japan* there conld not be found

found Cuſtoms more different from ours, than thoſe which we obſerv'd at this Feaſt. I ſhould never make an End, if I ſhould undertake to deſcribe all the other Habits. But, as fantaſtical as all theſe Dreſſes might ſeem at firſt View, one might be eaſily accuſtom'd to them; and every Habit appears handſom and becoming, when the Perſons that wear them are of themſelves beautiful and agreeable.

There are not more induſtrious People in the World than the Artificers of *Nuremberg*; ſome think they were the Inventors of Fire-Arms and Gun-Powder. Others affirm, that Powder was invented at *Chioggia*, in the State of *Venice*; and there are ſome who pretend that it came from *Denmark*. The Diverſity of Opinions concerning the firſt Invention of Artillery, is no leſs remarkable and ſurprizing than the Controverſie about the Invention of Printing, * *John Mendoza Gonzalez*, whom I had occaſion to mention in one of my former Letters, who wrote a Hiſtory of *China*, whither he was † ſent by *Philip* II, ſays, that if we may give credit to the common Tradition and Annals of that Country, Fire-Arms, and conſequently Gun-Powder were Invented by their firſt King *Vitey*, from whom to the Emperor *Bonog*, who poſſeſt the Throne in the Time of *Gonzalez*, about the End of the laſt Age, they reckon'd 243 Princes who ſucceeded one another in a direct Line from Father to Son. This Author was too judicious to depend upon their imaginary Chronology; but, without entring upon ſo intricate a Controverſie, he ſeems to be convinc'd, that theſe People were very early acquainted with the uſe of Artillery.

* *Tavernier* writes, that Fire-Arms were invented in the Kingdom of *Aſem*. *'Tis thought*, ſays he, *that Gun-Powder and Cannon were found out in the King-*

* Biſhop of Lipari.

† An. 1580.

* L. 3. c. 17.

Kingdom of Aſem, *from whence the Invention was communicated to* Pegu, *and from thence to* China, *which is the Reaſon why the Invention is uſually aſcrib'd to the* Chineſe. * *Leonard Rauwolf*, a Phyſician of *Auſburg*, who travell'd in the Eaſtern-Countries, and ſeems to incline to *Gonzalez*'s Opinion, endeavours to prove, that Gun-Powder was known and us'd in the Time of *Pliny*, grounding his Conjecture, but, I think, without any probability, on a Paſſage in that ancient Author concerning *Salt-Peter*. And † *Girolamo della Corte*, another Chimerical Conjecturer in this point, thinks he has Reaſon to believe that *Scipio* found great Guns and Carabins in *Carthage*, when he || made himſelf Maſter of that City. Count *Galeazo Gualdo Priorato* * ſays, that theſe Machines were Invented, *Anno* 1012. *Naucher*, in 1213. † *Anthony Cornazani*, in 1330. || *Cornelius Kemp*, in 1354, * *James Gautier* or *Gualterus*, in 1365, 1380, and 1425, according to the ſeveral Authors whom he cites. The moſt common Opinion, which is follow'd by *Polydor Virgil*, *Sabellicus*, *Forcatel*, *Collenuccio*, *Camerarius*, and ſome of the above-mention'd Authors, is that one *Berthold Schwartz*, a *Franciſcan* Friar, who was a Lover of Chymiſtry, was the Author of this Invention at *Nuremberg*, *Anno* 1378. Others are of the ſame Opinion, as to the Time and Place, but aſcribe the Invention to one *Conſtantin Ankelitzen*, a profeſs'd Chymiſt; and *Anthony Cornazani* believes the Place was *Cologn*. *Cornelius Kemp*, upon the Authority of *Sebaſt. Munſter*, and ſome others, pretends that *Cimoſcus*, King of *Friezland*, was the Inventer of theſe Machines. Some call the Author of 'em *Bertrand the Black*, and ſay, that he Invented Gun-Powder at *Chioggia* in the State of *Venice*. But this ſeems to be only a Miſtake, occaſion'd by the

* *In his* Itinerarium Orientis.

† *In his Hiſtory of* Verona.

|| *About the Year of* Rome 608.

* *In his Account of the Imperial and Hans-Towns.*

† *In the Life of* Bar. Coglione

|| *In his Hiſtory of* Friezland.

* *In his Chronology.*

the Reſemblance of the Names *Berthold* and *Bertrand*, and the Signification of the Surname *Schwartz*, which in the *German* Tongue ſignifies *Black*. I leave you to judge, whether 'tis poſſible to reconcile ſo many oppoſite Opinions; but if the Controverſie was to be decided betwixt the *Eaſtern* and *Weſtern* Part of the World, the Pretenſions of both might perhaps be eaſily juſtify'd; and tho' it ſhou'd be allow'd, that the Oriental Nations got the ſtart of us in the Invention of Printing and Gun-Powder, we might ſtill claim the Honour of the ſame Invention in *Europe*. For I ſee no Reaſon, why it may not be ſuppos'd, that the ſame Thought may enter into the Mind of ſeveral Perſons, who had never the leaſt Communication with one another.

I cannot leave this Subject, without taking notice of the vulgar Miſtake of thoſe who exclaim againſt this Invention as a diabolical and pernicious Contrivance to deſtroy the Lives of Men. For, without entring upon an Enquiry, which wou'd extreamly lengthen a Digreſſion, that is already too long, I may venture to affirm (what I cou'd eaſily demonſtrate) that neither Sieges nor Battels have been ſo bloody, ſince Fire-Arms were Invented, as they were in former Times when they fought Hand to Hand, and almoſt every Engagement ended in the Ruine of one of the oppoſite Armies.

Great Guns were firſt put into Ships by the *Venetian* Admiral *Barbadigo*, and the famous *Bartholomew Coglione*, was the firſt who brought Artillery into the Field: For before his Time, the only Uſe they made of theſe Machines was to batter the Walls of Towns. Mr. *de Fabert*, who lately publiſh'd the Hiſtory of the Dukes of *Burgundy*, aſſures us, that the firſt

Eſſay

Eſſay that was made of 'em was againſt the Fortreſs of *Preux*.

All *Europe* is full of the little Curioſities of *Nuremberg*. There are ſome of Wood, of Ivory, of Alabaſter, and even of Paper and Starch. Their Houſes are large and neat, and I believe there is not a Cieling in all the City, which is not accompanied with a very fine Plafond of Joyner's-Work. I cannot expreſs the particular Kindneſs they have for Horns, for all their Houſes are full of them. They are every where hung up amongſt Pictures, and other curious things. You often ſee in the fineſt Chamber, a Stag's, or Bull's Head, with a magnificent Pair of Horns hanging from the Ceiling, without any other Deſign but for Ornament.

We were but poorly accommodated on all the Road from *Heidelberg*; and Straw was commonly our Bed. But we made our ſelves amends at *Nuremberg*, where the Inns have very good Accommodations. They ſerv'd us every Day with late Fruits, what I never ſaw any where elſe. We are here at the end of *November*, and you commonly eat pretty good Peaches.

St. *Sebald* is the principal Church. They ſhow therein a Wooden Crucifix which paſſeth for a Maſter-piece; 'tis that of the famous *Albert Durer*: and the Tomb of St. *Sebald* is alſo a great and fine Work. The Church of St. *Laurence*, is the biggeſt of all. They are both *Gothick*, but the laſt hath Eight Doors, which is look'd upon as a Singularity. The great Churchyard is worth ſeeing: There are in it above Three thouſand Tombs with Epitaphs, and Coats of Arms wrought in Braſs. No *Jews* are ſuffer'd to live in the City, becauſe they formerly

formerly poiſon'd the Fountains. They reſide in a Village not far off, and may, for a ſmall piece of Money, come into the City, provided they depart the ſame Day. The *Roman Catholicks* are but few in number, and they have but half a * Church, where they perform their Service after the *Lutherans* are gone out. Thoſe who are called *Calviniſts*, go a League from the City into the Marquiſate of *Onſpach*, and their Children are Baptized by the *Lutherans*, as at *Francfort*.

* *This is a Commandery of* Malta.

There are ſeveral *diſtinguiſh'd* Families, who are honour'd with the Title of *Patrician*, and the only capable of exerciſing the Office of Magiſtrates. The *Roman Catholicks* are never advanc'd to that Dignity, and even cannot enjoy the Privileges of Burghers or Free-Citizens. I know not what *Eſtienne Pighius* means in his *Hercules*, (p. 91.) where he ſays, that at *Nuremberg* they have Corn five hundred Years old in their Granaries: ——*Granaria publica tectis ſublimia, & ſpatio, muriſque perampla; granis varii generis plena & onuſta; in quibus etiam Frumenta quædam centum quinquaginta Annorum aſſervari ferunt.*

The Author of the State of the Empire relates, that the Burghers of *Nuremberg* have a Privilege to drown their Children. The Laws of the XII Tables granted the ſame Privilege to the *Romans*: And I remember very well, that I have read in *Juſtinian*'s Inſtitutes, that the *Pater familias* has a Soveraign Right over the Life, Death, Slavery, or Liberty of his Children, Born in lawful Wedlock: ——*Summum jus vitæ ac necis; * terque Filium venundandi poteſtatem:* But ſuch Arbitrary Practices are inconſiſtent with the Divine Laws, and are contrary to Nature. If the Children deſerve Death, are there not

* *The Child was to be Free after his having been Sold three times.*

not Courts of Juſtice to take notice of the Fact? If they do not deſerve it, by what Law, except a Diabolical one, do Fathers deſtroy their own Children?

We are preparing for our Departure to Morrow Morning, to continue our Journey to *Auſbourg*. I will alſo continue to write to you from thence, and will omit no Opportunity to ſhow how much I am,

SIR,

Nuremberg, Nov. 22. 1687.

Your, &c.

LETTER X.

SIR,

INGOLSTADT. *University.*

BEtween *Nuremberg* and *Ingolſtadt*, the Ways are very bad and full of Foreſts; but when you come near this City, you find a Champaign Country, excellently well till'd. *Ingolſtadt* is ſeated on the *Danube*, in the Dutchy of *Bavaria*, of which it is the ſtrongeſt Place. It is indifferently large, and moſt part of the Houſes are painted or whited without. The Streets are broad, ſtraight, and well pav'd: And the whole City ſeemed pleaſant enough, tho' it is poor and ill Peopled. They boaſt much of the *Arſenal*, but they muſt be ſo much courted for a ſight of it, that we would not take that trouble. I have obſerv'd, that theſe inacceſſible Arſenals are commonly the worſt furniſh'd; for if they were well fill'd, they would make a publick Show of them, rather than hide them. But they always make a Myſtery of 'em, when they have nothing to ſhow

ſhow but Croſs-Bows and ruſty Firelocks. Nothing is more eaſily obtain'd, than a Sight of the Arſenals in *France*; and it is as true, that there are none in the World either finer, or in better order.

I obſerv'd at *Ingolſtadt*, as in many other Cities in *Germany*, that every where near the Fountains there are Casks of Wood or Braſs, mounted on little Sleds with four Wheels, which ſerve to carry Water when any Fire happens: and this is very wiſely contriv'd: But they have another Cuſtom throughout all this Country, which we thought much more troubleſome than uſeful. There are certain Singers in the Night, who trot about every Hour: They give notice to beware of Fire, and afterwards exhort People to ſleep quietly, without conſidering that their horrid Muſick keeps all the City awake.

We came from *Ingolſtadt* to *Newburg*, which is a very * little Town, and without Fortifications. It ſtands on the right Bank of the *Danube*, which is already grown broad and rapid, tho' at this Place it is very far diſtant from its main Strength. We paſt over a Bridge to go up into the City; and at our Entry we had a view of the Caſtle, which is ſeated on a Rock. Though it has no Ornaments on the Out-ſide, it makes a pretty Appearance. Within there are large Apartments, on the ſame Floor, which are very convenient. But the *Elector Palatine*, to whom this Dutchy belongs, was forc'd to ſend all the Furniture of this Caſtle to that of *Heidelberg*, which was diſfurniſh'd, as I have already told you: There remains only one Cabinet, which is full of Pictures and other Curioſities, which we had not time to examine particularly. I remember I obſerv'd a round Piece of very hard Stone, which weighs four Pound, and was found in

NEWBURG

* Gal. Gual. Prioraro *ſays, that it contains* 4000 *Inhabitants.*

the Body of a Horſe: I believe we might juſtly call this Stone a kind of *Bezoar*, ſince according to the Report of *Tavernier*, and others, the *Bezoar* is found in the Paunches of *Cows*, *Apes*, and ſome other *Animals*, as well as in thoſe of *Goats*.

The Church of the *Jeſuits* is the faireſt in the City, but there is a Pleaſant thing to be ſeen in that of St. *Peter*. *Mark d'Aviano*, a *Capuchin*, famous for the Miracles which are attributed to him, was at *Newburg*, about five Years ago. As he went into St. *Peter*'s Church, he perceiv'd in a Corner an old *Noſtredame* of Wood, which was all mangl'd, and covered over with Duſt. The zealous Father could not without Grief behold our *Lady* in ſo unbecoming a Condition. He proſtrated himſelf before her, and began to thump his Breaſt, and to break out into Lamentations. As he was in the midſt of his Groans, he ſuddenly cry'd out, *Miracle!* and proteſted, that the good Lady had mov'd her Eyes, and look'd on him. It happen'd, that there were ſeveral Old Women in the Church, who ran together at the Cries of the *Capuchin*, and with joy embrac'd the Occaſion, that they were able to ſay, they had been Witneſſes of a Miracle. There was no need of many Arguments to convince them; for they all cried out with the *Capuchin*, that our *Lady* had look'd upon him. Immediately he went out with them, and fill'd all the City with the noiſe of the pretended Miracle. He was ſupported by the great Ones, and after certain Preambles, which 'tis needleſs to relate, they went to St. *Peter*'s in Proceſſion: They cleaned the Statue, took the Sacrament off the great Altar, which was dedicated to it, dreſs'd our *Lady* in a ſplendid Habit, and plac'd her on that Altar, where ſhe works Miracles by Millions.

The Lady of Newburgh.

Plate 2. Voll 1. p 130.

Millions. Both Princes and private Perſons load her with Preſents; and People come from all Parts in Pilgrimage to her.

The Country is extreamly pleaſant and fertile, between *Newburg and Augsburg*, except when you draw near to the latter, where the Lands are boggy and barren. Thoſe of *Augſburg* pretend that their City is the faireſt of all *Germany*: they ſay alſo, that it is greater than *Nuremburg*; but confeſs that it is not ſo well peopled. It was formerly very populous, when it enjoy'd a flouriſhing Trade, and before it was depopulated by War and Peſtilence. One of the Magiſtrates inform'd me, that it appears by the publick Regiſters, that in the Year 1549 there were 1705 Children Chriſten'd in this City, and that the Burials amounted to 1227. Sir *Will. Petty* writes, that there were 2263 Burials at *Dublin* in 1682; but at the ſame time, he obſerves, that 'twas a ſickly Year. You may compare theſe Accounts, and conſider what Inferences may be drawn from 'em. Only you muſt not be ſurpris'd, that the number of Chriſtenings exceeds that of Burials at *Augsburg*, contrary to what you are accuſtom'd to obſerve at *London*; for you know that many Perſons die in the latter of theſe Cities who were not Baptiz'd in it, and even ſome who were never Baptiz'd. Tho' the Streets are broader and ſtreighter than at *Nuremberg*, 'tis certain, that generally the Houſes are not ſo fine; they are commonly plaiſter'd and whited without, or adorn'd with Paintings: but I ſaw very few of Free-Stone. The Floors of the Chambers are commonly pav'd with a certain yellowiſh Marble, which is brought from *Tirol*; and the Cielings are either of Joyner's-work, in Compartiments, or of a certain Cement, which poliſhes very weil, and is very durable. But there

AUGSBURG, *an Imperial City.* Galeazzo Gualdo Pr. *pretends, that it was built preſently after the Deluge. But he does not prove it. Such Sorts of fantaſtical Pretenſions are intolerable. The City (formerly* Zizeris *) was almoſt all burnt in* 1077, 1132, *and in* 1183. Tacitus *calls it* Splendidiſſima Rhœticæ provinciæ Colonia. *It has well maintain'd its Reputation.* Gualdo *affirms, that its Circumference amounts to* 8602 *Geometrical Paces; that at preſent it contains no more than* 25000 *Inhabitants; and that its Revenue conſiſts of about* 200000 *Florins.*

is one great Irregularity in all their manner of Building. The greateſt part of their Chambers are form'd into Figures, which have no Name, and are alſo ſpoil'd by the ill placing of the Stair-caſes, which take away great Corners of them.

The Biſhop of Augsburg *is Suffragan to the Arch biſhop of* Mentz. *He is elected by the Chapter, which conſiſts of Forty Canons.*

Augsburg is the Capital City of *Suabia*. You know *Auguſtus* ſent a Colony thither, after he had much enlarg'd and embelliſh'd it: It was call'd, *Auguſta Vindelicorum*, to diſtinguiſh it from *Auguſta Treverorum*, *Auguſta Taurinorum*, and other Cities, which alſo bore the Name of *Auguſta*. I obſerv'd ſomewhere among the Paintings of the Houſes, an Anagram of *Auguſta Vindelicorum*, which is *Orta Deâ vulgum vincis*. The People of this Country were call'd * *Vindelici*, becauſe they Inhabited about the Rivers *Vindo* and *Licus*, which at preſent are call'd *Werda* and *Leck*, and between which the City of *Augſburg* is ſeated. It has been pillag'd ſo often, particularly in the time of *Attila*, that there are hardly any Remains of its † Antiquities to be found. Some time ago they dug up a Pillar five or ſix Foot high, on the Top of which was the figure of a Pine-Apple. There was alſo found ſome Medals of *Auguſtus*, on the Reverſe of which the like Pillar is to be ſeen. As it was the uſual Cuſtom to mark out by ſome Bounds, the increaſe of the Empire, on the Frontiers of the conquer'd Countries, and to joyn to thoſe limits ſome Repreſentations of ſuch Things as were moſt common in the new Provinces; it

† *There are ſome* Roman *Inſcriptions in the Church of St.* Ulric.

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* *Pergis ad Auguſtam quam Vindo, Licuſq; fluentat*

Reſpicit & latè fluvios Vindonq; Licúmq;
Miſcentes undas, & nomina littoris; unde
Antiquam Gentem, Populúmque, Urbémque, vocarunt
Vindelicam. *Ricchardus.*

is

is very probable, that this was the Uſe of the Pillar I juſt now mention'd, and of the Pine-Apple on the Top of it; for all this Part of *Germany* is full of Pines and Firr-Trees. There is alſo a great deal of appearance, that for this Reaſon *Augsburg* bears a *Pine-Apple* in its Arms.

Tho' there is hardly any thing good or regular in the Fortifications of this Town, it has ſometimes ſuſtain'd very rude Aſſaults with much vigour. It is now forty three Years, ſince the *Swedes* and *French* beſieged it, and reduc'd it to Famine, without being able to take it. 'Tis an Imperial City; the Senators are half *Lutherans*, and half *Roman Catholicks*: Such Offices as are only poſſeſt by one Perſon at a time, are, by turns, enjoy'd by the *Proteſtants* and *Roman Catholicks*. But the Senate is not the ſole Maſter of the State; five or ſix Sovereigns ſhare it among them. A good Part of it belongs to the Biſhop: Almoſt all the Territory is in his Demeſne; and he hath his Palace in the City, though he reſides at *Dillengen*, where alſo the Univerſity is. You know that all the Biſhops of the Empire are Temporal Princes in their Dioceſſes, except thoſe of the Hereditary Countries of the Houſe of *Auſtria*.

The *Roman Catholicks* here make publick Proceſſions, and carry the Hoſt publickly; and the *Lutherans* commonly pull off their Hats, when they cannot avoid meeting it.

Both Parties do what they can poſſibly, to avoid giving Offence to one another. The Poor of both Religions are put into the ſame Hoſpitals, and are there aſſiſted by their own Miniſters without any oppoſition.

The *Jews* live above a League from the City; they are obliged to pay, when they reſort thi-

ther, a Florin *per* Hour, which is a Piece of Money worth about three Shillings *Engliſh*.

* *Twas here that* Ferdinand IV, *was choſen King of the* Romans, Heiſs.

The * Town-Houſe is a large four-ſquare Building, of very fair hewn Stone. The Portal is of Marble, and almoſt all the Rooms are Wainſcoted and Ciel'd with Aſh of *Poland*, which is very fine, The great Hall is extreamly Magnificent. It is One hundred and ten Foot long, Fifty eight broad, and Fifty two Foot high; the Pavement is of a jaſper Marble. The Walls are cover'd with Paintings, between which there are many Devices and Emblems, which relate to the Government; but the Cieling excels all the reſt in Beauty. It conſiſts of Compartments, the Squares and Pannels of which are inriched with gilded Sculptures, and fill'd with Pictures and other Ornaments. And all this is mighty well order'd and perform'd.

The Arſenal is very large. The two Halls below are full of Cannon, of which the greateſt part are of Braſs. There is a Culverin of Leather Twenty ſix Foot long, which is a Six Pounder. The upper Stories are fill'd with good Arms.

During the Wars of the Neighbouring Princes in this laſt Age, the People of *Augsburg* were careful to ſhut the Gates of their City early at Nights, which Cuſtom was troubleſome to Strangers, as well as to themſelves. Wherefore they invented a kind of ſecret Gate, by which there was a Paſſage to come in, without fear of ſurprize or other danger. This Gate remains ſtill with all its Springs and Machines, and is a very particular contrivance. I have drawn a Deſign of it, which I could ſhew you, but the Deſcription would at preſent be too difficult and tedious.

The

The Trade of *Augsburg* decay'd, as that of *Holland* increas'd. Almoſt all Merchandizes which come from the *Mediterranean*, were formerly landed at *Venice*, and from thence brought to *Augsburg*, from which Place they were diſpers'd thro' all *Germany*. But *Holland* hath taken away all, and diſtributes all: And *Augsburg* ſuffers as well as *Venice*, *Milan*, *Antwerp*, and an infinite number of other Cities, which are at preſent as Poor as they were formerly Rich.

Three Years after *Guſtavus the Great* had made himſelf Maſter of *Augsburg*, it was retaken by the Duke of *Bavaria*, who took away all the *Churches* from the *Lutherans*, in which caſe they remain'd from the Year *Thirty five*, till *Forty eight*, at which time all things were reſtor'd by the Peace of *Munſter*. During this Interval, the *Lutherans* had no liberty to aſſemble but in a College, from the Window of which the Miniſter preached to the People in the Court yard. This College is ſtill in their Poſſeſſion; and I have ſeen a long Inſcription, which is graved under the Window, and begins thus: *Præcluſis omnibus Evangelicorum Templis, eælum tamen ipſis patuit*, &c. *All the Churches of the Profeſſors of the Goſpel being ſhut, Heaven was yet open to them*, &c.

You may ſee in the Biſhop's Palace, the Chamber where the famous Confeſſion of *Augsburg* was * preſented to the Emperor *Charles* V. From thence we went to the Cathedral, where there is a Gate of Braſs, over which many places of the Sacred Hiſtory are repreſented in *baſſo relievo*, and they made us obſerve in the Hiſtory of the Creation, that it was the Virgin *Mary* who created *Eve*, and form'd her out of one of *Adam*'s Ribs.

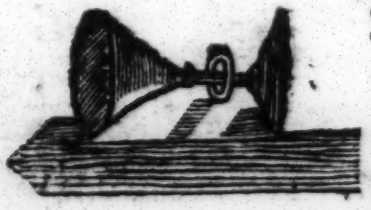
* *In the Year* 1530, *by* Melancthon *and* Luther; Melancthon *drew it up.*

They are no leſs ingenious at *Augsburg*, than at *Nuremberg*, and even they excel particularly

in Clock and Goldſmith's-work, and in Works in Ivory. We ſaw ſeveral Clocks which were valued at Fifteen or Twenty Thouſand Crowns. They put them in Caſes that are very richly wrought: and beſides what relates to the Motion of the Stars, and the Diviſion of the Times and Seaſons, they adorn them with many other things, which would be both pleaſant and profitable, if they were a little more laſting.

Their Way of Turning in Ivory is very curious, and deſerves to be taken notice of with Admiration. But one of the rareſt Works of that kind I ever ſaw, I ſhall give you an account of: They are Glaſſes made hollow, and well-ſhaped, with a Ring made of the ſame Piece in Turning, which plays between the Bottom and the Body of the Glaſs, and cannot be taken off. There are an Hundred with their Rings in a Grain of Pepper of an ordinary ſize. I often examined this little Miracle of Art with a good Microſcope, and obſerved the Stripes and Traces of the Tool with which they are turned, ſo that I found no ſecret in it, but that it was the pure work of the Eyes and the Hand.

Theſe Glaſſes are in my Hands.



They have here another Bauble, Fleas faſtned by the Neck with Chains of Steel. This Chain is ſo fine, that though it be near a Span long, the Flea will lift it up when it leaps. The Animal, Chain and all is Sold for Ten-pence.

The variety of Habits, and difference of their Colours, is greater here, I think, than at *Nuremberg*. This is regulated by the civil Magiſtrate, and you may know the Quality and Religion of the greateſt part of the Women, by the difference of their Cloaths. I will only repreſent to you the manner after which the Widow of

Divers Habits of the Women a

en at Außburg.

of a *Roman Catholick* Merchant wears Mourning for her Husband. She hath a Sort of Kerchief of the fineſt Linnen, well whited and ſtarched, with its ordinary Wings, for this Dreſs: a black Petticoat, and a black Cloak, made like that of a Man, which comes to her Knees. A great white Veil behind, which hangs at the tail of the Kerchief, down to her Heels, enlarging it ſelf by degrees; a Piece of the ſame Linnen with the ſaid Kerchief, Four Foot long, and at leaſt Two broad, which is very much ſtarched and ſtretched on a Square of Wire-thread, faſtned by the middle of one of its Ends, juſt below the Lips, and covers all the fore-part of the Body.

They have turned a little Branch of the River *Leck*, and made it paſs through the Town; the Water is ſo clear and good, that they need ſeek for no other; there are four or five Towers upon this Arm of the River, on the Tops of which they have made Ponds, and the Mills which are below cauſe Pumps to play, which lift up the Water, and fill thoſe Ponds or Ciſterns, from whence it is diſtributed throughout all the City. I muſt not forget to mention the Fountains of *Augsburg*, which are one of its principal Ornaments. There are many of them which are almoſt as magnificent as the fine Fountain at *Nuremberg*. I am,

Augsburg, Dec. 2. 1687.

SIR,

Your, &c.

LET-

LETTER XI.

SIR,

I Obſerved at my going out of *Augsburg*, in many Gardens, that they cover all their Vines and Fig-Trees carefully, with Straw or Mats, to preſerve them from the Froſt; the Cold being ſharper in this Country than in *England*, where we are not obliged to make uſe of theſe Precautions, though we lie nearer the *North*. It is certainly true, that the diverſe degrees of Heat and Cold, are not always proportion'd to the Diverſity of Climates: There are terrible Winters in *Canada* in the midſt of the temperate Zone; whereas almoſt every where elſe, under the ſame Climate, they enjoy a ſweet and pleaſant Air.

MUNICH, *the Capital City of* **Bavaria.**

The Country is pretty level between *Augsburg* and *Munich*, but the Soil is not very good; there is every where a Mixture of Wood and Fields, and Firr-Trees. *Munich* is not above half ſo big as *Augsburg*. It is a pretty fine City, but ill fortified, and has no Trade; and without doubt little notice would be taken of this Place, were it not for the Reſidence of the Elector, whoſe Palace is, in general, very Magnificent. Almoſt all the Houſes of the City are painted on the Outſide, but inſtead of Painting in *Freſco*, or in Oyl, they make uſe of a kind of bad Water-colour, which is liable to all the Injuries of the Weather: It wears off quickly, and riſes hollow in many places, which maims all the Figures, and makes a very ugly Sight.

We

We had heard ſome Perſons commend ſo much the Jeſuits Library, that it was the firſt thing we went to ſee when we came to *Munich*; but it did not anſwer our Expectations. For beſides that, it is neither very numerous, nor in very good condition; they ordered a Brother *Cut-Cabbage*, who knew better what belong'd to the Kitchin than to Books, to ſhew it us. I confeſs I could not believe ſuch groſs Ignorance could lurk under the Habit of one who call'd himſelf a Jeſuit. It was abſolutely impoſſible for us to make him underſtand, what thoſe Authors were whom we called *The Fathers*. He preſently named all the Fathers of his Convent, to try if he could find out whom we look'd for. And at laſt, with a ſcowling Look, he pray'd us to talk of ſomething elſe. This is all I can tell you of the Library, and the Library-keeper, or at leaſt of his Deputy: For it is not probable that all the reſt of this Society are of the ſame Stamp. However it be, they wear four fair and high Corners in their Caps, whereas in *France* they dare not wear but three; and their Houſe may be ſaid to be a ſtately Palace. Their Church is alſo extreamly fine; it conſiſts of one Nave or Body, very high, broad, and ſtrongly roofed: the Veſtry is full of Riches, and they want no Relicks. They ſhewed us a *Vertebra*, or Joint of the Back-bone, as big as that of an Elephant, or ſome huge Animal; and this great Bone, as we were inform'd, is in great veneration with them, as being one of the *Vertebræ* of the huge St. *Chriſtopher*.

Leaving the Church of the Jeſuits, we went to that of the *Auguſtines*, where are Pictures of great Value.

We went thence to the *Cajetans*, who have a great and fair Church. I obſerv'd in a Map of *Munich*,

This City was built in the Year 962. *by Duke* Henry. Otho *incloſed it with Walls, in* 1157.

* Monachus paſſis ulnis: Dextrâ juran-tis ſpeciem habens; Lævâ librum tenens.

Munich, that this City bears a Monk for its * Arms, and that it is called *Monacum*, or *Monachium*, becauſe there was a Monaſtery on the Place where it is built. We alſo went to ſee in the Church of *Noſtre Dame*, the Tomb of the Emperor *Lewis* IV. This Sepulchre is adorn'd with many fine Marble and Braſs Figures. Having advanced Ten or Twelve Steps from the Entrance of the great Door of this Church, you behold one of the Stones of the Pavement, on which is a double Croſs; and it hath been obſerv'd, that when you ſtand upright in this Place, the Pillars of the Church are ſo placed, that you cannot ſee one of the Windows, tho' they are very numerous. All that come to Worſhip in thoſe Churches have a lighted Wax-Candle in their Hands even in the Day-time; and that Candle is bigger or leſſer, according to the Quality of the Saint, or the bigneſs of the Devotion.

The Out ſide of the Elector's Palace is not ſuitable to the Magnificence within; and tho' the greateſt part of its Apartments are well contriv'd, it may be ſaid, that they are irregular if we take 'em all together: The Reaſon is, that this great Maſs of Building was not erected at the ſame time; every one built according to the Fancy of his Time, or his own

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There is an ample and exact Deſcription of this Palace written in Italian, *by the Marqueſs* Ran. Pallavicino. *This Royal Houſe contains, ſaith he, Eleven Courts, Twenty great Halls, Nineteen Galleries, Two Thouſand Six Hundred great Glaſs-Windows, Six Chappels, Sixteen great Kitchens, and Twelve large Cellars, Forty vaſt Apartments, which are all even, not one of 'em being lower than another, and in which you may diſtinguiſh Three Hundred great Chambers, richly Painted, Wainſcoted, Paved, Furniſhed,* &c. *In the middle of the Front of the Palace that looks to the Street, there is a Statue of the Virgin, with theſe Words written under it,* Patrona Bajoariæ, ſub tuum præſidium confugimus, ſub quo ſecuri lætique degimus.

private

private Fancy; and that hath been the Cauſe of the Diſproportionableneſs of its Parts: But if it be taken altogether, it may certainly paſs for a very beautiful Structure. You muſt not expect, that I ſhould give you an ample Deſcription of a Place that is ſo vaſt, and ſo full of Rarities. And therefore I ſhall content my ſelf with aſſuring you, in general, that all Sorts of Beauties and Riches are found there in abundance. The great Hall of the Emperor's Appartment, which was burnt about 13 or 14 Years ago, is One Hundred and eighteen Foot in Length, and Fifty two in Breadth. We may juſtly ſay, that it is in every reſpect magnificent. All the Paintings are highly eſteemed: They are Hiſtories, the Sacred on one Side, and the Profane on the other; with *Latin* Verſes to every of thoſe Hiſtories. I will ſet down the Diſtich for *Suſanna*, becauſe I think it one of the Beſt:

Caſta Suſanna placet, Lucretia cede Suſannæ;
Tu poſt, Illa mori maluit ante ſcelus.

* The little Chappel which is in the Appartment of the Electoreſs, is full of precious Things: There is nothing to be ſeen but Gold, Pearls, and Gems of all Faſhions. They keep a great many Relicks there, among which I took notice of a Piece of Gold Mohair, which, they ſay, was part of one of the Virgin's Gowns. How could any one imagine ſuch a Thing? I will take notice too, in favour of the *Pilgrims*, of a Piece of one of the ſaid Virgin *Mary*'s Smocks. The right Hand of St. *John Baptiſt*; Some Clods of the Blood of Jeſus Chriſt; (*Luke* xxii. 44;) and a Stone that ſweats upon every *Good-Friday*.

* *The Inſcription over the Door runs thus:* D. O. M. ad cultum virginum Principis, ſalutatæ genitricis genitoris ſui, jam geniti, gignendi. Sacrum dicatum.

The

The Hall of Perſpectives is one of the fineſt things of this Palace: But the other call'd of † Anticks is large and famous; it is near a Hundred Foot long, and 40 broad. I counted One Hundred Fourſcore and Twelve Buſts, and above Four Hundred other Pieces: All theſe are choice and rare, for the Beauty of their Workmanſhip, as well as their Antiquity. The greateſt Part of the Furniture of the Palace is very rich; and they affirm, that there is as much Tapiſtry in the Wardrobe, as is, or has ben worth Three Millions of Livres, beſides what is in ordinary uſe. But the Treaſury infinitely exceeds all the reſt. There is a great Quantity of Plate of Gold, and many precious Veſſels. A prodigious Number of great Pearls, Diamonds, Rubies, and other Oriental Stones of exquiſite Beauty; and a vaſt Quantity of excellent Paintings, curious Works, Medals, and other Rarities. I muſt not forget the Cherry-ſtone, upon which you may diſtinctly perceive One Hundred and Forty Heads Carved; nor the *Gondola* of Palm-Wood turned into Stone, on which they have inſcribed theſe two Verſes:

† *The greateſt Part of theſe Antick Pieces were brought from* Rome.

A Sum perhaps a little magnify'd.

Theſe People, probably, reckon what the Things were worth when they were New.

Palma fui, cœpi lapideſcere, cymbula nunc ſum;
Si non Neptunus navita Bacchus erit.

Marble is to be found every where in this Palace, yet we muſt not deceive our ſelves; for they have the Secret to make a certain Compoſition, which becomes ſo hard, and poliſhes ſo well, that thoſe who are not very skilful, take it for true Marble.

They have made divers * Galleries of Communication, which croſs the Streets and Houſes, by which they can go privately from the Palace to all the Churches and Convents of the City.

* *Theſe Galleries are of the ſame Height with the firſt Stories, and Coaches drive under 'em.*

I will ſay nothing of the Arſenal, becauſe they have carried the Cannon, and moſt of the beſt Arms into *Hungary*. We ſaw there the Tent of the *Grand Vizier*, which was taken in the laſt Battel, in which the Elector did ſo remarkably ſignalize his Valour. This Tent was vaſtly large, but not very fine. It is made of printed Callicoe with Stripes, as they ſeem to me, of Sattin, cover'd with Silk Imbroidery. They made us take notice of a Figure of a Trout, that weigh'd 73 Pounds, that was caught in a neighbouring Lake.

I cannot tell you, why this Country is not proper for Vines; there are none in it, and their ordinary Drink is Beer.

They know no other Religion here but that of *Rome*: And they look upon Men as a *Loupgarous*, that are not of that Profeſſion. Their principal Devotion is for the Virgin: She is painted on all their Houſes; every Place is full of her Chappels and Oratories, and none but Divine Titles are beſtow'd on her.

After I had finiſh'd my Letter, laſt Night very late, I found that I was miſinform'd, as to the Time of the Poſt's going away. So that I have Leiſure to entertain you with a particular Account of ſome things that were either omitted, or very haſtily touch'd in my Letter. I wiſh I cou'd give you a diſtinct view of all the Beauties of that magnificent Hall in the Emperor's Appartment. But ſince ſuch an Undertaking wou'd require a Volume, I ſhall only add, that among the divers Ornaments of the Chimney, we took notice of an admirable Statue of Porphyry, which repreſents Virtue, holding a Lance in her right Hand, and a Palm Branch gilt in her Left. Since I gave you the Diſtich for *Suſanna*, and have time to tranſcribe the reſt,

I'm

I'm resolv'd to send you 'em all. They are in the same Hall.

For *Esther.*

Exanimata cadit caris pro civibus Hester,
Quæ casura magis, ni cecidisset, erat.

For *Judas Maccabæus.*

In caput unius totus licet incubet Orbis;
Nil Judæ virtus fortior Orbe timet.

For the young *David.*

Davidis immanem dejecit dextra Gigantem:
Quid non Vir faciet, si facit ista Puer.

For *Judith.*

Hoc Ducis Assyrii caput est: Juditha recidit.
Sobria mens vincit; Ebria victa jacet.

For *Samson.*

Samson sum, totas qui stravi dente Phalanges.
Me stravit tonsis una Puella comis.

For *Jahel.*

Illa ego quæ Siseræ terebravi tempora clavo.
Quod non est ausus Vir, fuit ausa Jahel.

For *Moses.*

Scriptas dictavi Moses à Numine Leges;
Leges quæ vitæ sunt proba norma tuæ.

I need not repeat the Distich for *Susanna.*

On

On the other Side of the Hall.

For *Coriolanus*'s Mother, or for *Coriolanus* himſelf.

Da Patriæ vitam, quam à te, Veturia, poſco.
Quam mihi, quamque tibi, Patria cara dedit.

For *Horatius Cocles.*

Quid traditis, Reges, in prælia mille cohortes?
Unus pro toto ſufficit orbe Cocles.

For *Lucretia.*

Accipe, quid dubitas? intacta Lucretia, ferrum.
Morte premi nullâ fama ſiniſtra poteſt.

For *M. Val. Corvinus.*

Expugnata Tibi, Corvine, eſt Celtica virtus.
Sed duo viciſtis: divide, victor, opes.

For *Tomyris.*

Regis Achæmenii, Tomyris, cervice reſectâ,
Immersâque utri, dixit, hirudo, bibe.

For *Hercules.*

Alcides ego ſum: quem non potuere Gigantes,
Non Styx, non Cœlum vincere, vicit Amor.

For *Pentheſilea.*

Pentheſilea furens mediis in millibus ardet.
Concidit illa tamen Pentheſilea furens.

For *Lycurgus.*

Si tua texiſſet Lex æqua, Lycurge, pudorem,
Lex tua non aliâ Lege tegenda foret.

The Plafond or Cieling of the Hall conſiſts of large gilt Compartments, enrich'd with Pictures, by the hand of *Candi.*

The great Gallery is 270 Foot long, and 15 broad. 'Tis adorn'd with *Baſſo Relievo*'s, and fine Paintings, among which are the Pictures and Names of 36 Princes, Anceſtors of the preſent Elector; and ſeveral Maps and Repreſentations of the Provinces, Cities, and principal Rivers of his Dominions.

There is another Gallery 63 Foot long, and 18 broad, magnificently hung, and full of Paintings too, which for the moſt part repreſent the Hiſtories of the Princes and Princeſſes of this Houſe. At the End of this Gallery is a little Chamber that looks into a Flower-Garden, and is call'd the *Cabinet of Roſes and Lillies.* This is a charming Place; and all the Paintings with which 'tis adorn'd, relate to the moſt innocent and tender Pleaſures of Life.

The large Room, which is call'd the *Hall of Audience,* is very much enrich'd with various Ornaments. This is the Place where Ambaſſadors are receiv'd; and 'tis alſo a kind of Tribunal, where the Princes hear the Complaints of their Subjects. The Ceremonies that are obſerv'd by Foreign Princes, in giving Audiences to the Miniſters of their Allies, are repreſented in Eight large Pictures, in round and Oval Compartments. There are alſo ſeveral Hiſtories of Sovereigns, who were wont to adminiſter Juſtice in Perſon, and look'd upon it

as

as an indiſpenſable Duty, of thoſe who are intruſted with the Government of a State, to redreſs the Grievances of their Subjects. Theſe Hiſtories are accompanied with Hieroglyphick Figures, Emblems, and Devices, moſt of which I noted in my Table-Book, but in ſo confus'd a manner, that I muſt content my ſelf with tranſcribing three of the moſt remarkable. The firſt is a Sun, which equally warms and enlightens a magnificent Palace, and a mean Cottage, with this Inſcription, *Omnibus Idem.* The ſecond a Looking-Glaſs, with theſe words, *Videt, inde videtur.* And the third a Level, with this Motto, *Metitur & æquat.* In ſeveral Places of the ſame Room, I obſerv'd the following Sentences:

Polleat auditu, qui pollet Imperio.

* *

Cura aures tuas patere querelis omnium.

* *

Plus vident oculi quam oculus.

* *

(a) *Jus unicuiq; ſuum tribue.* (a) *The words of* Cambyſes.

* *

Rex ſedens in ſolio diſſipat omne malum.

* *

Non oportet quemquam à ſermone Principis triſtem diſcedere.

* *

(b) *Si non vis audire, nec regnes.* (b) *The words of a poor Woman to* Philip.

* *

(c) *Omnibus jura poſcentibus faciles aditus pandite.* (c) *The words of* Conſtantin.

* *

(d) *Non ideo Imperator ſum, ut Arculâ includar.* (d) *The words of the Emperor* Rudolphus.

* *

(e) *Auſculta querelas Pauperum, & ſatage, ut veritatem intelligas.* (e) *The words of St.* Lewis.

* *

I wiſh they had added in Letters of Gold,

SALUS POPULI SAPREMA LEX.

Among the various Embelliſhments of the Appartments of this ſtately Palace, there are ſeveral other Inſcriptions and Emblems on all ſorts of Subjects.

I gave you an Account laſt Night of the Electoreſs's little Chappel; and I ſhall take this occaſion to add, that the large one where the ordinary Service is perform'd, is alſo of a finiſh'd Beauty. 'Tis adorn'd with ſeveral *Baſſo Relievo*'s, repreſenting Hiſtories that are proper for a Place appointed for the Service of God. This Chappel is dedicated to the Virgin, with this Inſcription.

There are ſeveral others.

VIRGINI, ET MUNDI MONARCHÆ,
Salutis Auroræ,
Miraculo conceptæ, miraculo concepturæ,
Hanc ædem poſuit, Clientum infimus,
MAX. CO. PAL. RHEN. BOJORUM DUX,
Anno ab ejuſdem Virginis partu.
M. DC. I.

The Treaſury is ſo rich and magnificent, that I cannot forbear giving you a particular Account of it, ſince I have Time enough. I am confident you will be pleas'd to ſee a Deſcription of one of the fineſt Places of the World; and will not blame me for endeavouring to diſplay the hidden Rarities of this Magazine of Wonders.

In the firſt Gallery there are Four great Cupboards. In the ſecond Eight; and at the End of this Gallery there is a Cabinet full of new Curioſities. The firſt Cupboard in the firſt Gallery is quite fill'd with Veſſels of maſſive Gold, ſo curiouſly wrought that what

Ovid

Ovid ſays of the Chariot of the Sun, may be juſtly apply'd to them. As for the three pretended Unicorn's Horns that are kept in this Cupboard, 'twill be ſufficient to tell you, that one of them is ſix Foot and a half long, another eight Foot and three Inches, and the other ten Foot and five Inches. Theſe Sorts of Horns were almoſt of an ineſtimable Price, when the World was ignorant of their being Fiſhes Teeth, and really believ'd 'em to be the Horns of that chimerical Animal, call'd an Unicorn. Materiam ſuperabat opus.

In the ſecond Cupboard.

Several natural and artificial Rarities, with a conſiderable Number of large Veſſels of Rock-Cryſtal, for the moſt part wrought with *Baſſo Relievo*'s, enrich'd with Gold; ſome are cover'd with Lids of large precious Stones.

In the third Cupboard.

A large Baſon of maſſive Gold, cover'd all over with Rubies, and Oriental Turquoiſes.

A large Cup of Agate, after the Faſhion of a Gondolo, enrich'd with Pearls and *Baſſo Relievo*'s of Gold.

A Purſe containing 500 Pearls of a middle Size.

Two hundred other Pearls of the Figure of Pears, all of an equal Bigneſs, of a very fine Water, and larger than the former.

A Jewel enrich'd with five Emeralds, each of the Bigneſs of a Guinea, with 200 pretty large Diamonds, four large Rubies, and eleven very fine Pearls of the Figure of a Pear.

A ſmall Coffer of Ebony, with a golden Cock, enrich'd with 70 fine Diamonds, as many

Rubies, and an equal Number of Emeralds. It contains eighty Pearls, of the moſt perfect Sort, and largeſt Size.

A Gold Jewel enrich'd with 20 Diamonds of ſixteen Carats each, and of the Figure of a Pear.

Three Rings ſet with three large Diamonds and two other Rings, one of which is ſet with very fine Ruby, and the other with a large Emerald.

Six Ear-Rings curiouſly wrought in Gold, with a large Pearl in each of them; Diamonds, Rubies, and Emeralds. They are too heavy to be hung at the Ear.

A Croſs compos'd of a large Pearl, three great Diamonds, two Rubies, and an Emerald.

A Jewel with a broad Diamond cut flat. A Ruby weighing above an Ounce, and a fine round Pearl of the Bigneſs of a ſmall Nut.

A Lion, an Elephant, and an Eagle, adorn'd all over, with large Diamonds, Pearls, and Rubies.

A St. *George*, enrich'd with eighty Diamonds.

A Croſs compos'd of ten very large Diamonds, with three Pearls of the Figure of a Pear.

Another larger Croſs of Diamonds, adorn'd with a great and perfect Emerald, and forty large and very white Pearls.

A Garland of Diamonds, in the Middle of which there is a very large one, and a fine Pearl of the Figure of a Pear.

An Emerald of the Bigneſs of a Nut.

An Eagle enrich'd with 200 Diamonds: two great Rubies, and three fine Pearls of the largeſt Size.

A Jewel repreſenting certain Inſtruments of War, with above 400 Diamonds, the leaſt of which weighs from eight to nine Carats, and ſix Pearls of the Figure of a Pear.

A Writing Desk adorn'd with 200 Diamonds.

A ſmall Coffer adorn'd with ſeventy Diamonds, thirty Rubies, ten Emeralds, and two hundred Pearls.

A large Veſſel of Gold, whoſe Covering is enrich'd with Rubies and ſmall Pearls.

A large Flaggon of Unicorn's Horn, on which the Myſteries of the Paſſion, are repreſented in *Baſſo Relievo's* of Gold. On the Cover there is a large Ruby ſet round with Pearls, Emeralds, and more than 270 Diamonds.

Another larger Flaggon, adorn'd with *Baſſo Relievo's*, after the ſame manner, and enrich'd on the Cover with ſixty Rubies, and ſeveral Emeralds of the Bigneſs of Nuts.

Another Flaggon cover'd all over with Saphires.

A Looking-Glaſs in a Frame adorn'd with large Rubies and Emeralds.

A Girdle enrich'd with 18 large Diamonds, and nine Rubies.

In the Fourth Cupboard.

A ſmall Coffer of Silver Gilt, adorn'd with a hundred Diamonds, containing a Jewel, enrich'd with a like Number of Diamonds, each weighing eight Carats.

A Frame of a Looking-Glaſs, the Corniſh of which is cover'd all over with Rubies, Emeralds, and Diamonds.

Another ſmall Coffer enrich'd with a hundred Rubies, ſeveral Emeralds, and ſeventy Diamonds cut in a Triangle, round which there are thirty ſmall ones, weighing ſix Carats each.

A Chain for a Collar conſiſting of five hundred large Diamonds.

A Veſſel of Jaſper, enrich'd with *Baſſo Relievo*'s of Gold, and a great Number of fine Diamonds.

Another Diſh of *Lapis Lazuli*, adorn'd after the ſame manner.

Two Cups of *Lapis Lazuli* cover'd all over with Rubies and Diamonds.

A large Veſſel of Jaſper, enrich'd with Gold and Pearls.

A large Veſſel of one entire Emerald, with abundance of Pearls and Diamonds.

A Girdle enrich'd with nineteen Roſes, every Leaf of which is adorn'd with twenty four Diamonds.

A Casket of fine *Indian* Wood, containing a rare Collection of Gold Medals, which weigh two hundred Marks.

Theſe are the moſt conſiderable Rarities contain'd in the four firſt Cupboards, beſides which there are many others of leſs moment.

The Gallery adjoining to the Treaſury is adorn'd all around with gilt Sculptures: and beautify'd with 32 large Pictures in Oil, 40 in Miniature, 36 Portraictures, by *Raphael*, *Michael Angelo*, *Titian*, *Corregio*, and other famous Maſters: and three fine Pieces in Moſaic of Gold and Silver.

The firſt Cupboard

Contains ſeveral Caskets, enrich'd with Gold and precious Stones, in which there are ſeveral curious *Indian* Works.

The Ribbon of the Order of the Garter* taken from the Count Palatine (King of *Bohemia.*)

* *At the Battle of* Prague.

Two Dials in Boxes of Cryſtal and Jaſper, adorn'd with many Diamonds.

A Cru-

A Crucifix of Wax on a Golden Pedeſtal, cover'd all over with Pearls. The *Title* on the Croſs is Engrav'd on one Piece of Emerald.

Two Pair of Tables of Gold, curiouſly wrought.

Two other Tables adorn'd with *Lapis Lazuli*, and Miniatures on a Ground of Gold.

Two Church Books, one written by the Elector *Maximilian*; the other cover'd with an Embroidery of Pearls and precious Stones, wrought by *Mary* the Iſt, Queen of *England*.

In the ſecond Cupboard.

Several Veſſels of Rhinoceros's Horn curiouſly wrought.

A great Number of curious Works in Ivory, ſome of 'em made by the Electors *Maximilian*, and *Ferdinand Maria*, the Father and Grand-father of *Maximilian Maria*, the preſent Elector.

In the third Cupboard.

Several fine Works in Moſaic.

An Image of the Virgin embroider'd with Pearls.

Two other *Madones* of Wax, by the Hand of *Michael Angelo*.

Two Globes, one Celeſtial, and the other Terreſtrial, each of the Bigneſs of a ſmall Nut, where every thing is well deſcrib'd.

The Plan of the City of *Troy*, on a Piece of *Lapis Lazuli*.

Two Caskets full of *Bezoar* Stones, odoriferous Wood, and other Perfumes.

Another Casket enrich'd with Diamonds, containing two ſtriking Watches of the Bigneſs of a ſmall Nut, hung at Ear-rings. Two other

Watches

Watches enchas'd in Rings. A little Book written in very ſmall Characters. The Cherry-ſtone which I mention'd before.

Two large Purſes full of *Bavarian* Pearls, big, and white.

In the fourth Cupboard.

Fourteen Veſſels of *Lapis Lazuli*, *Jaſper*, and *Cornelian*, enrich'd with Gold and precious Stones, and curiouſly wrought.

Several Urns, Flaggons, and other Veſſels, adorn'd after the ſame manner.

A large Casket of Touch-ſtone, with *Baſſo Relievo's*, adorn'd with precious Stones.

Two Baskets of Gold, with a great many Turquoiſes.

A large Cup with a Cover of one Piece of Coral.

A great Golden Cup, adorn'd with the Portraictures of all the Princes of the Houſe of *Auſtria*, and the Arms of all the Electors.

In the fifth Cupboard.

Several Curioſities in Ivory, among which there are five very fine Crucifixes.

Two fine Miniatures, one by *Albert Durer*, and the other by *Julio Romano*.

An *Indian* Box containing a Chaplet, the Beads of which are of Amber and large Pearls. The Death's Head, that is faſten'd to it, is adorn'd with 30 large Diamonds of the fineſt and moſt beautiful Sort.

Twelve Peach-ſtones, on which are engrav'd the Twelve firſt *Cæſars*.

In

In the ſixth Cupboard.

A great Number of little Silver Statues and Paintings in Miniature.

Some little Curioſities in Gold, and other Matters, made by *Sigiſmund* I. King of *Poland*.

A Casket full of Baskets of Philigram.

In the ſeventh Cupboard.

A conſiderable Number of Pieces of an excellent Workmanſhip in Ivory.

Several Wax-figures by *Albert Durer*.

A great Number of ſmall Pictures, among which are three Death's Heads, by *Albert Durer*; and a fine Piece of the Nativity of St. *John Baptiſt*, curiouſly engrav'd on a fine Stone.

The eighth Cupboard.

Is quite full of a vaſt Number of Veſſels of Amber, Agat, Onyx, *&c.* enrich'd with Gold and precious Stones.

At the End of the Gallery the Cabinet which I have mention'd, contains another curious Collection of Medals, Miniatures, rare Paintings, and ſeveral Sorts of ancient Arms, all enrich'd with precious Stones.

In the Middle of the Cabinet, there is a large and fair Celeſtial Globe, the Motions of which mark the Hours, the Courſe of all the Planets, *&c.*

☞ *I give Notice in this laſt Edition (1712.) that I have not deſcrib'd all the Riches of this Treaſure that we have juſt now beheld, according to the particular Examination I have made of it my ſelf; which would have requir'd abundance of Time and Care: But having an Occaſion to ſpeak of this Cabinet, I thought I could not do better*

better, when I firſt publiſh'd theſe Letters, than to tranſcribe the Catalogue that the Marqueſs Palavicini, *whom I have already mention'd, had publiſh'd ſome Years before. This Gentleman, who had a conſiderable Employ under the Elector, has caus'd all that we have juſt now read, to be printed in* Munich *it ſelf, and dedicated it to his ſaid Maſter. Every one will judge, whether he has had a Deſign to impoſe on Him, or the Publick by it, in inventing ſuch Lies.* (Indeed ſuch vaſt Riches, to judge of Things only by their Appearance, from fabulous and more ſuitable to a Palace of the Fairies, than to a *German* Prince's Houſe, how High and Puiſſant ſoever he may be.)

From thence you deſcend to an Oval Court, ſurrounded with a fine covered Portico, in the midſt of which there is a magnificent Fountain. The Baſon is of Marble, adorn'd with ſixteen Braſs Figures, with a great Statue in the middle, repreſenting the General of an Army.

From this Court you enter into the Hall of Anticks which I have already mention'd. Beſides the Buſts and Statues I ſpoke of, there are Twelve large Pictures, repreſenting twelve Virtues. At one of the Ends of the Hall there is a Sort of *Eſtrade*, rail'd in with Marble Baliſters, in the midſt of which there is a fine Table of inlaid Work of *Florence*.

Near this Hall there is a little Garden which contains ſeveral rare Plants, and is adorn'd with Fountains, Statues, Grots, and Water-Spouts. From Place to Place there are Benches, and Tables of Marble. The great Garden is full of the ſame kind of Ornaments, and ſeveral others. On one Side there is a Gallery, or very long Portico, adorn'd with Paintings.

The ſeveral Councils and Courts of Juſtice meet in the Old Palace.

The Manege, or Riding-Houſe deſerves to be taken notice of. 'Tis 366 Foot long, 76 broad, and lighted by 84 large Windows. A fine Corridor runs quite round on the inſide. This Place is not only appointed for the uſual Exerciſes on Horſe-

Horſeback, but alſo for Turnaments, and ſeveral † other kinds of Shows.

† *There is a Theater in the Palace for ordinary Plays.*

There are * many Pleaſure-houſes. That of *Stanenberg* is ſeated on a little Hill, by the Lake of *Wirnzee*, which is three Miles long, and one broad. The Elector caus'd a Veſſel to be built at this Place, after the Model of the *Bucentaure* of *Venice*. The Houſe of *Schleiſheim* is both larger and more regular, but its Situation is not ſo pleaſant.

* Schleiſheim, Dakaw, Stanenberg, Schawben, Strech, *&c.*

At the Entry of the Palace at *Munich* there is a great Stone, chain'd to the Wall, which weighs 364 pounds. 'Tis a Sort of black Marble; and it appears by an Inſcription upon the Wall, that one Duke *Chriſtopher* carry'd this Stone and threw it ſome Paces from him: But *Monſieur de Monconys* is mightily miſtaken in writing *that the Elector threw this Stone twelve Foot high.* Adjoining to the ſame Place there is a Nail fix'd in the Wall, twelve Foot high, which marks the Place from whence the ſame Duke pull'd down a Stone with his Feet, climbing up the Wall.

You may obſerve, that in the Deſcription of the Treaſury, I mention'd *Bavarian* Pearls. They are fiſh'd in the River *Ill*: one half of thoſe that are found belongs to the Emperor, and the other to the Elector of *Bavaria*. I am,

SIR,

Munich, Dec. 4. 1687.

Your, &c.

LET-

LETTER XII.

SIR,

* *This River carries only ſmall Boats.*

AFter we had for ſome time follow'd the Banks of the * *Iſer*, which is the River of *Munich*, we entred into a Foreſt; at our coming out of which, we diſtinctly perceiv'd the Beginning of the *Alps*: Their Snowy Tops are mingled with the Clouds, and reſemble very much the ſwelling and foaming Waves of a tempeſtuous and raging Sea. If the Courage of thoſe has been admir'd, who firſt expos'd themſelves to the Fury of that Element, here is matter enough of Aſtoniſhment, that any one ſhould venture himſelf among the Cliffs and Precipices of ſuch diſmal Mountains.

The ſame Day we departed from *Munich*, we came to a Village call'd *Lagrem*, which is at the Foot of the Mountains, and near to a little Lake of very pure Water. In this Place they gave us a Sort of Fiſh that we knew not. The firſt thing with which our Hoſt entertain'd us, was a Chafing-Diſh full of Incenſe, with which he perfum'd our Chambers; and indeed we found more neatneſs in this little ſolitary Habitation, than in many great Cities in our Journey. After we had coaſted the Mountains about two Hours, we entred among 'em, and for a long time aſcended in the midſt of Rocks, Firr-Trees, and Snow. This is, one of the wildeſt Places in the World. Yet we found ſome Fiſher-men's Cottages, on the Banks of two or three Lakes, which are between the high Mountains: But we cou'd not diſcover one Spot of till'd Ground; and probably

bably Cheeſe of Goat-Milk, with ſome Fiſh, is the principal Diet of theſe poor People. Their Cabins are made of the Trunks of Firr-Trees, well joined together; and their Boats are fram'd of the ſame Trees of one Piece hollow'd.

Many of them have Fire-Guns, and catch ſome Veniſon.

They entertain'd us with wild Goats-Fleſh, and very large Salmon-Trouts in the Village of *Mittenwalt*, which is three Leagues farther. This Village is in the middle of a pleaſant Plain, and the Rocks which environ it are extreamly high. Our Landlord ſhew'd us ſome Balls, or brown Maſſes, about the bigneſs of a Hen's Egg, or leſs, which are a kind of ſoft and imperfect *Bezoar*, and are commonly found in thoſe Parts, in the Stomach of the wild Goats. The good Man aſſur'd us of their great * Virtues, and that he often ſold them to Travellers. He valued them at Ten Crowns apiece; and I believe we ſhou'd have done him a Courteſie, if we had taken Five or Six which he had at that price.

MITTENWALT. Μέδυλλον, *Medullum, Inutrium.*

* *'Tis known that all Sorts of Naturaliſts extol the* Bezoar *Stone as a ſure and approv'd Antidote againſt Poiſon.* *But* M. de la Nauche Guyon, *Counſellor to* Charles IX, *relates a Story very well atteſted, which ſhows, how little we ought to rely upon this Remedy, and ſeveral other Medicines of the ſame Nature*, Book I. *ch.* 10. *See alſo* Monconys, Part I. pag. 252. *of* Lyons *Edition*, 1677.

A little farther we met a very pleaſant Troop of Beggars. Aſſoon as they perceiv'd us, one of them, who carried a little Tree loaden with red Fruits, planted it in the Middle of the Way, and ſate down by the Side of it; a little Goblin in the Shape of a Crocodile, faſtened himſelf to the Tree; and a Girl with long and diſhevell'd Hair, approach'd to it; An old Man cloath'd in Black, with a Peruke and Beard of Moſs, ſtood at a little diſtance, with a young Boy clad in White, who held a Sword. When they thought we were near enough, the little Devil open'd the

the Comedy with a Dogrel Song; and we could, without difficulty gueſs, that they intended to repreſent the Hiſtory of the Fall of *Adam*. One of us, as he paſſed by the Old Man, ask'd him, who was at a diſtance from the others, whether he was of their Company; the poor Creature anſwer'd very ſeriouſly, That he was God the Father, and that if we would ſtay a little, we ſhould ſee him act his Part, with his little Dagger-carrier, who was St. *Michael the Arch-Angel*. Such is the effect of the Repreſentations which they make of the Deity!

FREISINGEN. *Fruxinum Campodunum.*

A Quarter of an Hour after this fine Rencounter, we paſs'd by the Fort of *Chernitz*, which is built between two inacceſſible Rocks, and ſeparates the County of *Tirol* from the Biſhoprick of *Frieſinghen*. This Biſhoprick is in *Bavaria*; and *Tirol* you know is one of the Emperor's Hereditary Provinces. We came very late to the Village of *Seefeld*, after we had paſs'd thro' many Turnings and Windings among the high Mountains. There is a Convent of *Auguſtines* in this Village; and we ſaw in their Church two or three pretended wonderful Things, with which they make no ſmall Noiſe.

They tell a Story of a certain Gentleman, named *Milſer*, who lived in the Caſtle of *Schlosberg*, about a Quarter of a League from thence; and was very much dreaded in this Village, that he was ſo vain as to deſire to communicate with the great Hoſt, which is only for the Uſe of the Clergy. They endeavour'd to diſſwade him from ſuch a dangerous Frolick; but in vain. When they had then put the Hoſt into his Mouth, it caſt out, as they ſay, a Flood of Blood, and at the ſame time the Legs of the Communicant ſunk into the Pavement up to the Knees: He would have ſupported himſelf on the Altar, but the

the Stone gave way, and ſoftned under his Hand, and the poor miſerable Man had been ſwallowed alive, if he had not been retriev'd by a ſpeedy Repentance. The *Auguſtines* ſhew this pretended Hoſt, chewed and bloody in a Glaſs-Shrine. They ſhew alſo the Print of a Hand on the Altar, and a Hole in the Pavement of the Church, near the ſame Altar, as of two Legs ſunk into ſoft Ground. They ſay that this Hoſt works Miracles; and the Convent improves the Story to the beſt advantage.

Two large Leagues on this ſide *Seefeld* we began to deſcend, and three Quarters of an Hour afterwards we arriv'd in a deep Valley, which was at moſt but a Mile in breadth. The River *Inn* glides pleaſantly along, and waters ſeveral pretty Villages. We turn'd to the left in this Valley, and follow'd always the Foot of the Mountain. And a little League farther they made us take notice of a ſteep Rock, which is call'd, *The Emperor's Rock.*

Bertius *boaſts mightily of this Tract of Land, which indeed appears very fruitful. There are ſome Silver Mines at* Schwatſz *near that place.* Cuſpinianus *relates, that in his Time theſe Silver Mines were worth to the Prince Three hundred Thouſand Crowns of Gold Yearly, but I am afraid 'tis a little too much.*

The extraordinary Adventure, which occaſion'd this Denomination, has been deſcrib'd by the Emperor Himſelf (*MAXIMILIAN* then but Arch-Duke) in a *German* Poem, entituled, *Zewerdank*: And a great many other grave Authors have reported this ſtrange Relation for an undoubted Truth. But I have met with none of theſe Writers that deſerves better to be credited than *Eſtienne Pigghius*, Governor to a Prince of the ſame Houſe, who relates the Story after the ſame manner as it was told to that Young Prince, upon the ſame Place, at the Court of *Inſpruck.* Since I have *Pighius*'s Relation by me, I will give you an Abſtract of it: (it is Written in *Latin.*)

" At a prodigious Height upon the Rock
" (or rather the Mountain which is a Rock,
" that ſhews on that ſide a very ſteep Face)

" there is a Wooden-Crucifix in a ſort of a Nich " that is made in the Front of the Rock; (*he* " *is not ſpeaking of the Two Statues on each Side,* " *which I ſaw there.*) This Crucifix, ſays he, " is about Forty Foot High; but when one " looks upon it from the Valley, it does not " ſeem to be above Two Foot, (*he ought to* " *have ſaid ſomething more*) and this is the Mo- " nument of that wonderful Adventure I am " going to relate.

" The Arch-Duke *Maximilian*, Son to the " Emperor *Frederick* III, being in Chaſe of a " Wild-Goat, was through the Eagerneſs of " the Purſuit, got among theſe high Mountains " by himſelf; coming to the very Place where " the Crucifix now ſtands, and being ſurpriz'd " to ſee the dreadful Precipices before him, " he would willingly have turn'd back; but " he could neither find the Way he came, nor " any other Path out of this Labyrinth unknown " to every Body into which he was got; nor " any other Place from whence he might be " diſcover'd by any One. He continu'd there " two Days and two Nights, in what Condition " one may eaſily imagine, (for I abridge the " Relation) without any poſſibility of Succour- " ing him: There was nothing but Lamenta- " tions, Proceſſions, and Prayers, by the Croud " that beheld Him from below, the Court, the " People, and the Clergy, but no hopes of ever " ſaving him. At laſt he heard a Noiſe, and at " the ſame time perceiv'd a young Man remo- " ving the largeſt Stones on the right Hand and " on the left, and preparing a Way for Him: " The young Man, who was in a Peaſant's " Habit, drew near him, and ſtretching out " his right Hand to him, ſaid, *Take Courage* " Maximilian, *He that can deliver thee is Living*

" *and*

" *and preſent to do it; fear nothing but follow me;*
" *I will conduct thee into a ſafe Place.* The Prince
" obey'd without any manner of Heſitation;
" and ſoon after, his Guide having put him into
" an eaſy Way, diſappear'd. They ran to meet
" him, *&c.* the reſt is eaſie to be gueſt at. The
" next Day the Emperor (who was at *Inſpruck*)
" began to ſearch after the Deliverer of his Son,
" by all the Ways that could poſſibly be thought
" of, in order to give him the Honours and the
" Recompenſe he ſo well deſerv'd: But he
" could learn no News of him; neither has
" there been any heard of him ſince:

(ſays another Author.)

—— *ad Scopulum curſu pervenimus altum,*
Hîc, ubi ſectatus ter Maximus Æmylianus
Alta in rupe Capras, finiſſet turpiter ævum,
Ni Deus ad majora Virum ſervaſſet; opemque
Auxilio AGRICOLÆ *pene ipſa in Morte tuliſſet,* &c.

One might compoſe whole Volumes of ſuch Hiſtories, which according to the Opinion of your learned *Spencer*, amongſt others, who was no Pedant, ought not to be ridicul'd: But I ſhall content my ſelf with adding one, which I had from a very ſcarce Book (the *Colloquia Menſalia* of the great and famous *Luther*.) " When
" I liv'd at *Zwica*, ſays he, in *Franconia*, a Child
" that could hardly ſpeak or walk, was got into
" a Wood near the Houſe, (there are Foreſts e-
" very where in that Country.) An unexpected
" Snow covering and altering the ſurface of the
" Ground, the Child could not find the Way

Colloquia Menſalia, *&c.* Chap. 35. the laſt Article. *Note, that this Book, whoſe Original is* German, *has been deſtroy'd as much as poſſible, by the powerful Enemies of* Luther *and his Opinion, who have burnt Forty thouſand Copies of it: Thoſe that remain are very ſcarce: It was printed in* Engliſh *at* London, *in the Year* 1652, *after great Examination, by an expreſs Order of Parliament; with all the prodigious Circumſtances that are related in the Preface.*

" back again to the Houſe. The Snow conti-
" nuing to fall in great Abundance, he remain'd
" there cover'd over with it, two Days and three
" Nights. During that Time an unknown
" Man brought him Meat and Drink: But at
" the beginning of the third Day he led the
" Child near his Father's Houſe, and there left
" him. I WAS PRESENT when he came
" in, and I proteſt he told all that had happen'd
" to him, as clearly and in as good Terms as I
" could have done my ſelf; notwithſtanding,
" from that Time for Three whole Years, he
" was not capable of putting any Words toge-
" ther, that one could eaſily underſtand. I am
" therefore perſwaded, adds *Luther*, that the
" Man that preſerv'd him was a good Angel.

INSPRUCK. Ænipons Pons Æni.

Inſpruck is but two ſhort Hours farther in the middle of the Valley, upon the River *Inn*: You muſt paſs this River on a Bridge before you enter the City; and it is therefore called *Inſpruck*, that Word having the ſame Signification in *High-Dutch*, as *Ænipons*, or *Ænipontum*, which is its name in *Latin*. The *Greek* Geographers call this River Αἶνον, from whence it follows, that thoſe who write it with an OE, are to blame. Beſides, there's a Diſpute about the Place where the ancient *Ænipons* ſtood; for certainly *Inſpruck* is not now in that Place.

There are fine Houſes at *Inſpruck*, but the manner after which they cover them, ſeems at firſt very diſagreeable to thoſe who are not accuſtom'd to them; for not only the Roofs are flat, but inſtead of riſing to a Point, they are reverſed, and the Gutter runs into the Middle of the Roof.

After the Duke of *Lorrain* had the Misfortune to loſe his Dominions, the Emperor gave him the Government of *Tirol*; and the Reſidence of this

this Prince was at *Inſpruck*, in the Palace built by *Maximilian* I, for the Uſe of one of the Arch-Dukes, (that is to ſay the Sons of the Emperor) as an Appenage: for all the Children of theſe Princes are qualify'd with the Title of Arch-Dukes and Arch-Dutcheſſes, unleſs the Eldeſt has a greater Name, by being choſen King of the *Romans*. This Palace hath many Conveniencies, and is of a ſufficient Extent, but it was built at ſeveral times, and is neither beautiful nor regular. *Manege*, or Riding-Houſe, which is alſo made uſe of for Publick Shows, is almoſt like that at *Munich*, but larger.

They ſhow'd us one Thing very ſingular; but tho' I made a very diligent Enquiry, I cou'd not meet with any Perſon that cou'd fully ſatisfie my Curioſity. The Houſe which they call the *Chancery*, looks into the publick Place in the midſt of the City. The Portal of this Houſe, which reſembles a little Porch on the outſide, has a Roof that leans againſt the Wall of the Houſe; and is as they aſſur'd us, cover'd with Plates of Gold. They gave us the following Account of it. A Rebellion, and almoſt general Sedition being rais'd againſt an Arch-Duke call'd *Frederick*, whom they particularize no otherwiſe; that Prince was forc'd to hide himſelf, but not being willing to go far off, that he might be ready to appear when his Affairs ſhould be in a better Poſture; he engag'd himſelf in the Service of a Miller in a Village of the neighbouring Mountain. In effect, the Tumult was quieted, and *Frederick* recall'd: But there were ſtill ſome diſaffected Perſons who abus'd him, and gave him the Nick-name of *Empty Purſe*; and therefore to ſhew that he was not ſo poor as thoſe People imagin'd, he affected to be prodigal of Gold, in employing that precious Metal to ſo mean an uſe.

There is nothing impoſſible in this Story; and it was related to us for a certain Truth, by People who ſeem'd to want neither Senſe nor Diſcretion; nevertheleſs, to ſpeak freely, I am very inclinable to ſuſpect the Truth of it. I believe no Author ever wrote of it; and 'tis plain, ſo ſingular a thing would not have been omitted. Perhaps ſomething not unlike this did really happen, which might give occaſion to this Tradition.

Monconys *ſays, that 'tis of Braſs gilt.* Geo. Brown *writes, that the Plates are of Silver; and that 'tis the Work of the Emperor* Maximilian I. Charles Patin *Profeſſor of Phyſick at* Padua, *takes it for granted,*

I could not touch the Roof, becauſe it is a little too high, but I have attentively look'd upon it, and ſaw diſtinctly, that the Plates of Braſs are placed on the Timber, and ſerve for Tiles; and I perceiv'd alſo, that each of theſe Plates is cover'd with another thin one of another Metal, which ſeem'd to me to be about a Line in thickneſs. If theſe laſt Plates be not of Gold, I am ſure they are Gilded; but if they be but a ſimple Gilding, why ſhou'd they lay one Metal upon another? and why could they not as well have gilded the brazen Tiles?

that the Roof is cover'd with Tiles of Gold. He believes, that there are at leaſt three Thouſand, and adds, that a Jew offer'd three Thouſand Florins a piece for 'em He was inform'd at Inſpruck, *that a private Perſon, who was ſo rich that he knew not what to do with his Money, laid it out on this Structure; and he neither contradicts his Author, nor makes the leaſt Reflection on this Story. I confeſs, a private Inhabitant of* Inſpruck, *might well think himſelf too rich, when he had 3 Millions of Florins.*

The Roof may be about fifteen Foot ſquare; and if it be of Gold, which I do not believe, I find by calculation, that the Values of it amounts to about Two hundred thouſand Crowns. Gold is become ſo ſcarce a Metal, and the Want of it ſo very great every where, that 'tis not likely they would let this Treaſure ly uſeleſs at *Inſpruck*, or that the Thieves themſelves would ſpare it.

Thoſe

Thoſe that conducted us, told us 'twas the ſame *Frederick* who caus'd the Twenty eight fine Braſs Statues bigger than the Life to be made, which are in the Church of the *Cordeliers*: But I am perſwaded theſe People are miſinform'd; for by the manner in which theſe Statues are plac'd round the magnificent Tomb of the Emperor *Maximilian* I, of whom we have been talking ſo much, I have reaſon to believe we may look upon 'em as Part of this honorary Tomb, which was erected by *Charles* the Fifth, and *Ferdinand* his Brother, to the glorious Memory of their moſt Illuſtrious Grand-father, one of the moſt excellent Princes that ever any Hiſtory made mention of.

You have ſeen that he is call'd *Maximus Æmylianus*, in the Verſes I quoted you; but perhaps you do not know the Reaſon of it: it is ſomething very ſingular. Your famous *Camden* has given an Account of it in few Words, and I ſhall content my ſelf with only Tranſcribing his very Expreſſions. "*MAXIMILIAN* is a new "Name, firſt deviſed by the Emperor, *Frederick*, "the Third, his Father; *Frederick* doubting what "Name to give to his Son and Heir, compos'd "this Name of two worthy *Roman*'s Names, "whom he moſt admir'd, *Q. Fabius MAXIMUS* "and *Scipio ÆMYLIANUS*; that his Son would "imitate their Virtues". *Cambden* cites for his Authority, *Jerom Gebvilerius*, in his Book *de Familia Auſtriaca*. I will here add two Reflexions, that agree very well with, and ſupport theſe Notions. The Firſt is, that the Names of *Maximus* and *Æmylianus* are not only the Names of great Men, but Names whoſe Signification implies *Great* and *Happy*: And the Second is, that the Name of *Æmylius* was given by another King, to wit *Numa*, to the Head of the nume-

rous and illuſtrious *Æmylian* Family, on the Account of the lovely Qualities of his Mind, ἀπὸ τ Αἰμυλίας, ſays *Plutarch*, in the Life of *Numa*. I have obſerv'd that 'tis pretty uſual for the *German* Authors to write *Maxæmylianus*. Let us farther obſerve, that *Frederick*'s Wiſhes have been accompliſh'd, in that his Son, * the firſt Perſon in the World, that ever bore that Name, for whom he had ſo agreeably invented it, has fully anſwered the Expectation of the Inventor.

* *Some Authors mention one* Maximilian *that ſuffered Martyrdom in the third Century; but they mean* Maximian.

We went to ſee *Amras*, (*Arx Ambroſiana*, as it is call'd by *James Schrenckius*, Secretary to the late Arch-Duke *Ferdinand*, in his *Hommes Illuſtres.*) which was a Houſe of Pleaſure belonging to the Arch-Duke. It is diſtant a large half Hour from *Inſpruck*, at the Foot of the Mountain; it hath no Beauty, on any ſide, for a Royal Houſe, and its Situation is the main Thing that makes it Pleaſant. They have taken away all the Furniture of ordinary uſe, but we found Galleries yet full of Rarities. Firſt they carry'd us to a large Hall, where we found Arms that are more curious than uſeful. They made us take notice, among other Things, of a very large and heavy Lance, which one Arch-Duke *Ferdinand* uſed in Turnaments. They ſaid, that Prince * could ſtop a Coach and Six Horſes at full Gallop, by taking hold of a Spoak of the Wheel; and that he broke with his Hands two Crown-Pieces joined together; and I know not how many other prodigious Stories more incredible than the Hiſtory of *Frederick*.

* *The ſame is related of* Leonardo de Vinci, *a Painter of* Florence. *You may ſee in* Camerarius's *Hiſtorical Meditations, a very curious Chapter of the unuſual Strength of ſeveral Perſons.* T. 1. l. 5. c. 2. *The preſent Elector of* Saxony, *now King of* Poland, *is hardly inferior to the Strongeſt of theſe Men.*

We

We went from the Hall into a Gallery, where we ſaw ſeveral Princes upon their favourite Horſes, with all their Armour, and all the Ornaments they uſed in Turnaments. They keep alſo the Skin of a Serpent fifteen Foot long, which was taken near *Ulm*, on the Bank of the *Danube*. At the end of the Gallery you go into a Chamber fill'd with Spoils and Arms taken from the *Turks*. A *Baſſa*, and an *Aga* of the *Janiſaries*, are repreſented on their Horſes, with the ſame Equipage they had when they were taken. Their Habits are very rich; and the Harneſs of their Horſes is yet much richer; they are loaded with Ornaments of Gold and Silver, Precious-Stones, Damask-Works, and other *Arabian* Embelliſhments.

From this they brought us into another Gallery, in which is a double Row of large Cupboards, which are joined by the Backs and Sides, and fill the middle of the Gallery, even to the top, ſo that there is but a narrow Space left to walk round. The three firſt Cupboards are all of Works of Alabaſter, Glaſs, Coral, and mother of Pearl. In the Fourth are Medals and Coins of Gold and Silver. The Fifth is garniſh'd with Veſſels of Porcelane, and Seal'd Earth. In the Sixth are ſeveral little Cabinets very rich, of curious inlaid Work; the Boxes are full of Medals, and little Pieces of Work in *Agat* and * *Am-*

* *Some Perſons who are too conſiderable to be ſlighted, were ſurpriz'd at this Paſſage: for they look upon* Ambergriſe *as a Subſtance very unfit to be wrought; and beſides, they imagine, that 'tis always found in very ſmall Pieces. In anſwer to this Objection, I ſhall only obſerve, firſt, That what I ſay is certain Matter of Fact, and conſequently ought not to be diſputed: And in the ſecond place, that theſe Gentlemen are miſtaken in their Notion of* Ambergriſe. *For* Garcius de Horto, *a* Portugueze *Phyſician, aſſures us, that he ſaw a Piece of it, which weigh'd fifteen Pounds.* M. de la Nauche, *a curious and learned Perſon, ſpeaks of much larger Pieces, in a Diſcourſe which he wrote on this Subject, and quotes his Authors both Ancient and Modern. And* M. Souchu de Rennefort, *in the Deſcription of* Madagaſcar, *which he publiſh'd in* 1688, *ſays, That there was a Piece of* Ambergriſe *found in that Iſland, which weigh'd* 18 *Ounces. Beſides, I ſee no reaſon, why this Subſtance ſhou'd be reckon'd unfit to be wrought, out of Curioſity, for indeed there is no Beauty in it, neither is it capable of being well poliſh'd.*

bergriſe. There are alſo ſeven great Volumes cover'd with black Velvet, with Plates and Claſps of Silver; and inſtead of Leaves they contain flat Boxes, in which there is a great Number of Medals, ſo that theſe ſeven Volumes contain a compleat Hiſtory. In the ſeventh Cupboard are ancient and curious ſmall ſorts of Arms. I took notice of a Croſs-bow which has four and thirty Bows, and diſcharges thirty four Arrows at once. The eighth is full of Animals, Plants, and other Productions of Nature. That which is eſteem'd the greateſt Rarity is the Horn of an Ox, which is almoſt ſix Inches in Diameter. There are alſo Works in Wood, Ivory, and Feathers, in the three following Cupboards. The twelfth is filled with Manuſcripts, and curious Books. It would grieve one to paſs this over ſlightly, not only becauſe thoſe who ſhow it know not its Worth, but becauſe one has not time enough without ſtaying there a while, to enter into a particular Examination of 'em. In the thirteenth are only Works of Steel, and particularly myſterious Padlocks, and other Locks of a curious Invention. In the fourteenth we ſaw Stones which repreſent Trees, Fruits, Shells, and Animals, all which are the pure Product of Nature. The fifteenth and ſixteenth are full of all ſorts of Clock-work, and Inſtruments of Muſick. That which follows is full of divers ſorts of Stones, but unwrought, and a great Quantity of unprepar'd Metals and Minerals. In the eighteenth are many ſmall Veſſels of different Materials, and a very great Number of very fine Shells. The nineteenth is the moſt precious of all, it is full of Veſſels of Gold, Cryſtal, Agat, Chalcedony, Onyx, Cornelian, *Lapis Lazuli*, and other Precious Stones, the whole inrich'd with Gold, Diamonds, and Pearls, and adorn'd with

with *Baſſo Relievo's*, and other Ornaments of moſt curious Workmanſhip. The twentieth, which is the laſt, is filled with antick Pieces of Work, Sepulchral Lamps, Urns, Idols, *&c.* They alſo keep here a Piece of a Rope, about the Length of one's Hand, which they pretend is a Piece of the Rope with which *Judas* hang'd himſelf.

There are great Number of things faſtned to the Cieling and Walls. They made us take notice of the Picture of a Man, who (as they inform'd us) receiv'd a Wound with a Lance, which pierc'd the whole Subſtance of his Brain, and yet recover'd. The Ark of *Noah*, by *Baſſan*, is moſt eſteem'd among the Pictures, and 'tis really a very good Piece. They ſay the laſt Great Duke of *Tuſcany* would have given a hundred thouſand Crowns for it. But the People that ſhow theſe Cabinets, have accuſtom'd themſelves to ſay ſuch things; and 'tis one of their uſual Ways of boaſting of the Rarities they ſhew. Beſides the Medals which I mention'd before, and whoſe Number is extream great, there is above a large Mule's Load, that lie huddled together in a Cheſt; from whence we may ſafely conclude, that there is not one of 'em valuable for its Scarcity. When we parted from hence they brought us to the Library, which we found in very bad Order, and our Guide could give us no Information of it. From the Library we paſſed into a Gallery, where there is a great number of Statues, Buſts, and other Pieces of Antiquity; and we ſaw afterwards ſeveral Chambers hung round with very good Pictures.

This Account is ſomewhat long and particular, but I hope it will not ſeem tedious to you. I muſt not forget to tell you of a Servant at our Inn, who deſerves to be ranked with theſe Rarities. *At the* Golden-Hart.

rities. This Fellow ſtretches his Arm on the Ground, and a Man of good Stature ſtands upon his Hand; he lifts him up with this Hand only, and carries him from one end of the Room to the other. I am,

Inſpruck, Dec. 7. 1687. *SIR,*

Your, &c.

LETTER XIII.

SIR,

A Small League from *Inſpruck*, we enter'd again into the Mountains, and for ſeven Hours together did nothing but aſcend; this was the moſt troubleſome Day's Journey we have yet met with. A Place ſeem'd to us to be among the Clouds, which a little while after we ſaw below us. At length we arriv'd very late at a little Village, but were not yet come to the Top of the Mountain. It is called *Gruſs*, that is, the *Salutation*; and it was ſo named becauſe *Charles* V, and *Ferdinand* his Brother met in that Place. As *Charles* return'd from his Coronation at *Rome*, *Ferdinand* ſet out from *Inſpruck*, purpoſely to meet him, and they both met there. The Story is deſcrib'd and repreſented on a Piece of Marble (or Braſs, with ſome *Baſſo Relievo's*) careleſsly enough fix'd upon a Column, near the High way. 'Twas ſo cold when I went by it, that I did not think fit to ſtop there; therefore you ſee I give you but a very imperfect Deſcription of this Monument: which indeed, to ſpeak freely, ſignifies but little; for what is it to us, what they relate in

that

that Inſcription? However here it is, without any pointing, juſt as our Landlord at *Stertzingen* gave it me:

Imp. Cæſ. Carolo V. P. F. Aug: ex Hiſpaniis Italiaque ſuſceptis Imperialibus Coronis advenienti & Ferdinando Hung. Bohemiæque Regi è Pannoniis occurrenti Optimis Principibus ad perpetuam publicæ lætitiæ Memoriam quod Fratres ante Ann. 8 digreſſi ſummis inter mortales Honoribus Regnis Triumphis aucti hoc in loco Salvi ſoſpiteſque convenerunt Anno ſalutis 1530 Franzius à Monteniveo Stenaci Præfect. Mandato Regio F. C.

We had for Supper divers Sorts of Wild-Fowl and Veniſon: Almoſt all the Hares here, as well as the Foxes and Bears, are white; the Partridges are likewiſe ſo for the moſt part. There are a great many Heath-Hens, Pheaſants, and another large Fowl, which they call *Schenhahn*, or *Cock* of the Snow. All theſe Sorts of Wild-Fowl have their Feet velvetted about the Claws, with a Kind of Furr, which cannot be call'd either Hair or Feathers, but is ſo thick as the Snow cannot pierce it.

The Mountain is call'd *Brennerberg*, which ſignifies an enflam'd Hill; and the Reaſon is, that beſides the Thunders which are frequent in Summer, ſometimes it ſends forth piercing and burning Winds, which force themſelves into the Valleys or Paſſages of the neighbouring Mountains, as into Pipes or Canals; and theſe various Torrents of the Air ſhock one another ſo impetuouſly, that they produce roaring and furious Hurricanes, which tear up both Rocks and Trees by the Roots;

Cui nive tincta coma eſt glacie riget aſpera Barba,

ſays

ſays a Poet of that Country: they ſay, that Travellers are ſometimes conſtrained to wait many Days till theſe Storms are over. As for us, we left our diſmal Lodging the next Day, and about two Hours after came to the higheſt acceſſible Part of the Mountain. There we ſaw a large Spring which falls upon a Rock, and ſtraightway ſeparates it ſelf into two Currents, which in a little time after become two pretty large Rivers. The one turns to the South, and diſgorges it ſelf into the *Inn*, near *Inſpruck*. The other runs northward, and after it has paſſed by *Brixen* and *Bolſane*, falls into the *Adige*, a little above *Trent*. We dined the ſame Day at *Stertzingen*, a little Town, where they gave us bad Oyſters of *Venice*, and ſome Fleſh of a certain Beaſt call'd *Steinbokt*, which is ſomewhat like a Wild-Goat and a Doe, and is moſt delicate Food. At this Town we left the direct Way to *Trent*, becauſe it is dangerous, by reaſon of the Precipices, and took that of *Brixen*, which is not ſo rough, and more frequented.

This Day we met more than a hundred Waggons coming from the Fair of *Bolſane*, and they were almoſt all drawn by Oxen. I obſerved, that the cloven Feet of theſe Beaſts were ſhod with two Pieces of Iron. The Peaſants of theſe Mountains have little Carts with two Wheels, which they draw themſelves, and which they make uſe of to fetch Salt from *Hall*, which is a little City in the Valley of *Inſpruck*. There are brackiſh Springs there, the Water whereof being boiled, turns to Salt.

The Habits of the Mountaineers are very odd: Some of them have green, others yellow and blue Hats; and in ſome Places it is difficult to diſcern the Men from the Women. But as

we

we change Countries, we may in every thing obſerve the Variety that reigns in the World. We find not only new Languages, and new Cuſtoms, but alſo new Plants, new Fruits, new Animals, and a new Face of the Earth. Almoſt quite throughout *Tirol*, the Sheep are black; in ſome Places they are of a red tawny, and in others altogether white. There are ſome Provinces in which they have * Horns; and others, where a horned Sheep would be look'd upon as a Monſter. And many other ſuch Differences may be obſerv'd in Beaſts of the ſame Kind: Nor are the Humours of Men without their Varieties. Not to leave the Example of Sheep; I know ſome Provinces, as that of *Poitou*, where the Milk of theſe Creatures is preferred before that of the Cows. In moſt other † Places, they will not trouble themſelves to milk them, ſo little do they value their Milk. I once liv'd a conſiderable while in a Country, where, when a Sow Pigs, if there be any white ones they drown them, becauſe they believe, that all the white Pigs are mangy. I have been alſo in another Country, where black Hogs are leſs eſteem'd than thoſe of other Colours. In *Normandy* the Milk of a black Cow is look'd on as a ſpecifick Remedy; and the Phyſicians preſcribe it for ſuch, perhaps becauſe the black Cows are leſs common than the red. And in ſome Places of your Country it is quite contrary; for the red Cows Milk is moſt eſteem'd, becauſe the Cows are almoſt all black. Some can endure to look on nothing but what they are accuſtom'd to ſee; and others value nothing

* Monconys *relates, that when he was at* London, Anno 1663, *'twas obſerv'd by the Royal Society, that Sheep which feed in fat Grounds, as in ſome Parts of* England, *have no Horns, or at leaſt very ſmall ones; that thoſe who feed in dry and meager Grounds, have large Horns, and even ſometimes four of 'em; and that when they are carry'd from one Country to another, the Size of their Horns changes according to the Nature of the Soil.* Alex. Taſſoni *relates in his Collection of divers Thoughts, that horn'd Animals are* Gregali, *that is, Herd together, Males and Females, in common; and this is the Reaſon, adds he, why Horns are aſcrib'd to thoſe whoſe Wives imitate the Freedom of thoſe Animals.*

† Montagne *ſays, the* Tartars *prefer Mares-milk to all other Milk.*

but

but what is rare and unknown. Cuſtom and Prejudice are the Tyrants that govern the World, and fantaſtical Humour reigns every where with them.

BRIXEN. Sublavio. Gregory VII. *the famous* Hildebrand, *that turbulent and haughty Pope, was depos'd here,* Anno 1080. *He was the Son of a Carpenter.*

Brixen is ſtill in the *Tirol*: That little City is a Biſhoprick, and the Biſhop reſides in it. I cannot tell you the Reaſon why the beſt Lodgings in this Country are always in the uppermoſt Story. 'Tis true, that there you are leſs troubled with Noiſe, but the trouble to get up to them is a great Inconveniency.

Since I have not much to ſay of *Brixen*, I will take this Occaſion to give you an Account of a Picture which I obſerv'd in the Great Church. 'Tis an old Piece of Painting faſten'd to the Wall in a dark Place; but the Oddneſs of the Deſign made me take particular notice of it. God the Father appears above, in Heaven, ſurrounded with Angels and Cherubins. Beneath him is the Holy Ghoſt, in form of a Dove, and ſeems to preſide over what is done below. *Jeſus Chriſt* makes the Blood ſtream out of his Side; which falls into a large Baſon. The Virgin preſſes her Breaſt, and makes her Milk guſh out, which falls into the ſame Veſſel. The Mixture of theſe Sacred Liquors runs over, and falls into a ſecond Baſon; and from thence thro' ſeveral other places into a Lake of Fire, where the Souls in Purgatory ſtrive to catch it, and are refreſh'd and comforted by it. The following Verſes are written in a corner of the Picture.

Dum fluit è Chriſti benedicto vulnere ſanguis,
Et dum Virgineum lac pia Virgo premit;
Lac fluit & ſanguis, ſanguis conjungitur & lac,
Et fit fons vitæ, fons & origo boni.

Fit

Fit fons ex cujus virtutibus atque valore,
Nobis offenſi tollitur ira Dei.
Fit fons, quem cernens Cæleſtis Spiritus, inde
Exultans animo, gaudia mille trahit.
Fit fons qui totum à peccatis abluit Orbem,
Et quo mundatur commaculatus homo.
Fit fons qui multùm cunctos refrigerat illos,
Quos Orci purgans flamma ſitire facit.

Torrente voluptatis tuæ potabis eos.
Pſ. 35.

You muſt not be ſurpriz'd to find the Virgin's Milk join'd, and equally reſpected with the Blood of our Saviour, ſince her Devoto's ſcruple not to ſay, that more are ſav'd by the Name of *Mary*, than by the Name of *Jeſus*.

From *Brixen* to *Bolſane*, which are but ſeven Hours diſtant, the Way lies almoſt wholly between the River and the Mountains. Here the Rocks are ſo high, that they pierce the Clouds; and when the Snow melts, or a ſudden Thaw comes, it occaſions ſuch a tumbling of the Rocks as makes the Way very dangerous. A Traveller is pent up there as in a Streight, and in ſeveral Places has not Room enough to go either forward or backward, without Danger, which threatens him equally either Way. The Accidents which happen, and the Coaches which are overturn'd ſo often in theſe uneven Ways, have occaſion'd the building of theſe little Oratories which we met with ſo frequently on the Road. There they paint the Story of their Misfortunes: And in the Picture you may ſee every one invoking that Saint, or that *Noſtredame*, in which they place moſt Confidence: For ſuch a one has a profound Veneration for our Lady

of ſuch a Place, who would not beſtow one Wax-Candle upon all the reſt. When any one is grievouſly wounded, or kill'd, there is nothing for either He or She-Saint; but they who have the good Fortune to eſcape, erect theſe little Monuments I mention'd, after the ſame manner that ſome Churches are fill'd with Preſents, which are uſually call'd Vows. Thoſe who are in any kind of Danger, implore either their Saint or their Relick, or their miraculous Image. If they are deliver'd they call their Preſervation a Miracle, and accompliſh their Vows. So, there have been already more than a Cart-load of Heads, Arms, and other Members of Silver, offer'd to our new Lady of *Newburg*: and there are ſeveral other large Churches hung round with the like Monuments. They every Day bring new ones, and the old, put in an other uſe, give Place to them; for you may be ſure there is nothing loſt.

When we entred into the Valley of *Bolſane*, we were aſtoniſh'd to find the Air ſweet and temperate. The Vineyards were all green, as well as the Willows, Roſes, Mulberries, and many other Trees and Shrubs. A true Spring in the Middle of Winter, and in the Middle of Snows. This proceeds from its being ſhelter'd from ill Winds, and, may be, ſome other Circumſtance in the Diſpoſition of the Ground.

BOLSANE. *Bolſane* is in the Biſhoprick of *Trent*. That very little City, has hardly any thing remarkable in it, for what I know, but its Fairs. There are four every Year, and each laſts fifteen Days; during which the Commodities of *Germany* and *Italy* are exchanged. We obſerved in the Roof of the Nave or Body of the great Church, a round

round Hole about three Foot in Diameter; encompaſs'd with a kind of Garland tied with Ribbons of ſeveral Colours, at which hang a great Number of large Wafers. They told us, that on Aſcenſion-Day, there is a kind of Opera repreſented in this Church, and that a Man who repreſents *Jeſus Chriſt*, is lifted up to Heaven thro' this Hole.

All the Valley of *Bolſane* is full of Vineyards, and the Wine is much eſteem'd by the People of the Country; but we Frenchmen are not much pleaſed with it, becauſe of its ſweetiſh Taſte. It is but a good Day's Journey from *Bolſane* to *Trent*, 'thro' the Valley which is very fruitful and pleaſant. From Place to Place, near the Vines are little Huts of Straw, which are ſupported by three high Firr-Poles, placed like a Trevet; they hide themſelves with a Carbine, in one of theſe little Huts, and kill the Bears which come down from the Mountain to devour the Grapes.

Trent is a little City, not much more conſiderable than *Bolſane*, and is almoſt ſituated after the ſame manner. 'Tis founded on a flat Rock, of a kind of white and reddiſh Marble, of which moſt of the Houſes are built. This City hath been ſeveral times laid waſte, by the Inundations to which it is ſubject. The River often overflows, and the Brooks of *Levis* and *Ferſena*, tumble ſometimes from the Mountains with ſuch a terrible impetuoſity, that they drive before them great Rocks, and rowl them even into the Town. *Jerom Fracaſtorius* Phyſician to the Fathers of the Council, inſiſted, at the Pope's Inſtigation upon the Badneſs of the Air, when the Queſtion concerning the Removal of the Council to *Boulognia* was in Diſpute; but there was with Reaſon, (if I may give Credit to thoſe

TRENT.

Scrivono alcuni, come riferiſſe G. Pirro Mantuano, nel libro de Geſtis Ducum Tridenti, che acquiſtaſſe tal nome di Tridento, da tre Torrenti, quali ſcendono dalli monti à queſto luogo; ſi come ſi diceſſe luogo di tre torrenti Leand. Alberti, Marca Trevigiana.

that have informed me here about that Affair) that the Emperor's Friends were not in the leaſt Concern about that pretended Danger. *Trent* is encompaſs'd with a ſingle Wall, and the *Adige* runs by the Side of it. They boaſt of the Bridge which is built over this River, tho' there is nothing extraordinary about it. They magnify alſo the Biſhop's Palace, as a great and ſplendid Edifice; and I remember I had heard the ſame Things ſaid of it before: But theſe Reports had given us a falſe Notion of that Houſe, which is low, and of a very indifferent Size. The Biſhop is a Temporal and Spiritual Lord in his Dioceſs, which is of a large Extent. This Prince was formerly very rich; but cannot be ſaid to be ſo now. By vertue of an Agreement betwixt him and the *Venetians*, thoſe whom he condemns to the Gallies, are ſent aboard their Veſſels; and on the contrary he is permitted to export a certain Quantity of Oil out of their Country, without paying Cuſtom. Some place *Trent* in *Italy*, others make it Part of *Tirol*: But the latter are miſtaken, if we may believe ancient Geographers and the People of the Country; for they ſay *Trent* is in *Italy*; tho' the Biſhop is a Prince of the Empire; and the common Language of *Trent* is the *Italian*.

They ſhew'd us in a Chappel of the Cathedral, the Crucifix, *Sub quo jurata & promulgata fuit Synodus*: It is as big as the Life, and, they ſay, it bowed its Head, to teſtifie the Approbation which it gave to the Decrees of that Aſſembly. They add, That no Man ever cou'd diſcover what it is made of; ſo that many doubt, whether it was made with Hands. They are

Monconys, *ſays, he has ſeen in this Church ſome Relicks of St.* Virgilius *Biſhop of* Trent, *who ſuffer'd very much, having been accus'd of Hereſie, for ſaying, he really believ'd* there were Antipodes.

going

going to take it from the dark Place in which we ſaw it, and to ſet it in a magnificent Chappel, which will ſhortly be finiſh'd; where they expect it will do more Miracles than ever: It is call'd, by way of Eminency, *The Holy Crucifix.* From thence we went to St. *Mary Major*, which, notwithſtanding its Title, is but a little Church. 'Tis built of a Kind of baſe Marble, and it was in this Place where the Council ſate. The Organs of this Church are extraordinarily large. They played to us many Ayres, and counterfeited the Cries of a great many Animals: They imitated the Beating of a Drum, and ſhow'd us ſeveral other Tricks, which were very unſuitable to the Nature of the Place, and the Gravity of the Council which is repreſented in a large Picture hard by. Afterwards they carried us to the Church of St. *Peter*, to ſee the little Saint *Simonin* in his Chappel. They ſay that in the Year 1276, the *Jews* ſtole the Child of a Shoe-maker's 28 Months old, whoſe Name was *Simon*, and after they had let out all his Blood in a moſt cruel manner, to ſerve at the Celebration of one of their Feaſts, they threw the Carcaſs into a Canal (which ſtill paſſes to the Houſe where the thing was done, and where their Synagogue was at that time) and that the Body was carried by the Current into the River, and taken up by Fiſher-men. In a word, the whole Villany was diſcover'd; the *Jews* were convicted, Thirty nine of them

Rigord, *Phyſician and Hiſtoriographer of* Philip Auguſtus, *writes, that in* 1180 *the* Jews *of* Paris *tore by Whipping, and crucified a Boy of* 12 *Years old, named* Richard, *the Son of a Citizen; that the Criminals were put to Death; that all the* Jews *were driven out of the Kingdom, and young* Richard *was Canonized.* R. Dumont, *Continuer of the Chronicle of* Sigibert. Rob. Gaguin, *Library-Keeper of* Louis XII. Dupleix, *and many others, report the ſame Story.* Mezeray *ſaith, that* Louis Huttin *recall'd the* Jews, *and that That Nation being accus'd for poyſoning the Fountains and Wells in the Year* 1321, *were baniſh'd for ever by* Philip V. *The Edict is ſtill in force.*

hang'd, and the reſt baniſh'd the City for ever. *Sixtus* IV, who was then Pope, being inform'd of the whole Matter, thought fit to canonize the Child, by the Name of *Simonin*, the diminutive of *Simon*, the Father's Name. The Body was embalm'd, and is now expos'd to View in a Shrine upon the Altar of the Chappel, which is dedicated to him. They keep alſo in an adjoining Cupboard, the Knife, Pincers, and four great Iron Needles, with which his Butchers tormented him; and two Silver Goblets, in which it is ſaid they drank his Blood. Thus the *Jews* were expell'd: But ſome Years after they obtain'd a Permiſſion to remain three Days in the City for Buſineſs. Theſe three Days were reduc'd to three Hours, becauſe of their Obſtinacy in defending *Buda*, during the laſt Siege. I have ſeen the Story of *Little Simon* painted at *Francfort* under the Bridge Gate, to load theſe miſerable People who live in that City, with new Reproach; and they have added other infamous Figures, where the Devil and Swine are repreſented mocking and laughing at the *Jews*. I know this Action of which they accuſe the *Jews* of *Trent*; and which gave Occaſion to the Prohibiting them from reſiding there, has appear'd too enormous to abundance of People ever to be credited: I have met with ſome Sorts of Wits, that think it becomes 'em to reject this whole Story as fabulous: But thoſe Perſons are miſtaken; For Facts that do not imply any Contradiction, how ſtrange ſoever they are, ought not to be rejected as falſe, upon the account of their being Strange; and there are ſome more extraordinary than this, that are undoubtedly true: 'Tis then the Nature of the Proofs, their Number and their Authority that muſt be examin'd into. Now to take the Thing

Thing upon that Foot, thoſe that will give themſelves the Trouble of conſidering the *Allegata* and the *Probata*, as ſome Perſons of my Acquaintance have done, they will be oblig'd to own, that the Matter of Fact, ſubſtantially, is prov'd; or at leaſt, they cannot ſay, without ſpeaking raſhly, that it is not.

But beſides, I ſay, that the Murder of this Child is by no means of the Number of thoſe things altogether ſo enormous, as to ſeem contrary to common Senſe and Reaſon: We have every Day ſad Examples of Mothers, who to ſave their Reputation ſtrangle their own Children: And therefore why ſhould we not eaſily believe, that a Set of *Jews*, who on one Hand are full of ridiculous and deteſtable Superſtitions; and on the other, eaten up with Malice againſt the Chriſtians, beneath whoſe Feet they behold themſelves trampl'd, without daring to murmur at it; why ſay I, ſhou'd it appear ſo little reaſonable, that they ſhould uſe a Creature, whom they profeſs to eſteem leſs than a Dog, and againſt whom their Religion cauſes them to make horrid * Imprecations, with the ſame Cruelty that ſo many Mothers themſelves treat the Fruit of their own Womb? or (if one demands other Examples) with the Inhumanity practis'd by Chriſtians themſelves, in an infinite Number of but too true Maſſacres of ſucking Children of other Chriſtians. What dreadful Things are not thoſe, who are intoxicated with the Fury of a falſe Religion, capable of performing? and do not we every Day ſee the lamentable Effects of theſe curſed Notions?

Moreover, which is moſt probable, either that the *Jews*, ſuch as I have juſt now deſcrib'd 'em (and I could yet ſay a great deal more of 'em) have committed this ſuperſtitious and cru-

* Moabitarum Idumæorum (ſic hodie ab illis Chriſtiani appellantur) ruinam, & excidium à Deo efflagitant ut terror & anguſtia Gentes omnes invadant, &c. *J. Bakorf. Synag. Jud. Cap. XI.*

el Act; or that the Christians who have driven 'em out, have made themselves guilty of the highest Enormities, in putting Nine and Thirty of those miserable Wretches to Death? in Tormenting to the highest Degree their unfortunate Families? And by hellishly imputing to 'em such heinous Crimes, of which they knew 'em to be innocent? Does Reason allow that we should charge the Christians with such execrable Proceedings, purely to excuse the *Jews*, even against all manner of Probability, since the despicable Condition to which these unfortunate *Jews* are reduc'd, does in every respect give our Princes the full Power of disposing of 'em at their pleasure; epescially, when the only Question is, whether they shall or shall not be suffered to live in such or such Place? Has the Emperor any need of these Pretences to drive 'em either from *Trent* or elsewhere? And did they not treat us in the same manner in *France*, when they depriv'd us arbitrarily of our Liberty?

But, say they, why should those *Jews* be guilty of such an Action, since *Moses* has not given 'em any such Commandment? This Objection signifies nothing at all; first because as I have already said, we ought not to dispute against Facts that are prov'd and confirm'd. Secondly, because in a great many Religions as they call 'em, there are superstitious Practices that are monstrous, and for which we must not expect those that are bigotted to 'em, shou'd give any tolerable Reason. 'Tis not *Moses* that has dictated to the *Jews* all the excessive Extravagancies of their *Oral Law*; neither is it the Evangelists that teach some Christians a great many Things which they do and believe, and which indeed are both foolish and impious. 'Tis beyond doubt that

the

the modern *Jews* have committed other outragious Attempts of this ſame Nature; why then may they not be guilty of this? As for ſome certain Variations in the Circumſtances of the Actions, they are by no means to be alledg'd as Proofs of its Falſehood, but rather of the contrary as I have obſerved already.

In Palæſtina, in Chriſtianæ Religionis Ludibrium, Puerum Chriſtianum in Crucem egerunt, multiſque Verberibus miſerè excruciatum neci dederunt —— Anno. 1250, Puerum ſeptem annorum, in Paſchate, Cruci affixum, lanceâ in pectus contortâ, occiderunt. (*in Arragonia*)— Simile facinus ab ipſis commiſſum Tridenti, *circa* Ann. 1475. & Bernæ *in Helvetia* 1287. Puteos veneno infecerunt in Provincia Narbonenſi, An. 1322. Ejuſdem ſceleris convicti ſunt, An. 1349. Argentorati, Baſileæ, Bernæ, Zophingæ, (*& Noribergæ*) ubi meritas pœnas dederunt, *&c.* (Ant. Hulſius *in his Treatiſe*, de Theologia Judaica, Lib. 1. *Part* 2. *Pages* 415, 416, 417, *of the* Breda *Edition*, 1653, *relates ſeveral other Cruelties that have been committed by theſe People. See alſo the Hiſtorical Meditations of* Phil. Camerarius, *Book* 3. *Chap.* 2. *See* Rob. Gaguin, *and all the* French *Hiſtorians, in the Reign of* Philip Auguſtus; *they Crucified ſeveral Children. See* Stow's Engliſh *Chronicle. See alſo Mr.* Baſnage's *Hiſtory of the Jews, Page* 51. *of the Firſt Edition, and the* Bibliotheque Critique *of Mr.* S. Jore, *Tom.* 1. *Page* 109. Le Paris Ancien & Nouveau *of Mr.* Le Maire, *Tom.* 1. *Page* 406. Les Hiſt. Trag. *of* Boaiſtuau, *p.* 58.

I remember the Two laſt Verſes of an Epitaph on the Tomb of a Young Lady, that I have obſerv'd in the Church of St. *Mark*: I believe they will not diſpleaſe you: This Young Wife ſays to her Husband,

Immatura peri, ſed Tu diuturnior annos
Vive meos, Conjux optime, vive tuos.

I am,

Trent, Dec. 13. 1687.

SIR,

Your, &c.

LET-

LETTER XIV.

SIR,

ROVEREDO. *Roboretum.*

WE paſſed thro' the little City of *Roveredo*, where they drive a pretty Trade in Silk. *Bourguetto* is not far off, which is the leaſt Village of the Biſhoprick of *Trent*, and *Oſſenigo* the firſt of the State of *Venice*: A little wooden Croſs is the Boundary of theſe two Sovereignties. A little on this ſide *Roveredo*, we travell'd thro' a Country full of looſe Rocks, ſcatter'd here and there, as if an Earthquake had thus ſow'd them from the Ruines of ſome Mountain: This is call'd the *Wood of Roveredo*, tho' there is not ſo much as the Branch of a Tree in it. The Paſſage is ſometimes dangerous, by reaſon of Thieves, as well as the Foreſt of *Vergnara*, which is between *Oſſenigo*, and the Fort of *Guardara*. Our *Vetturino* adviſ'd us to take ſome Guards in this laſt Paſſage; rather I believe to get ſomething for them, than to defend us againſt any Danger. After we enter'd into the State of *Venice*, we find no more of thoſe Stoves, of which *Germany* is full; and we obſerv'd a ſenſible Alteration in a great many Things.

CHIUSA. We were oblig'd to lodge in a little Village call'd *Seraino*, becauſe it was too late to paſs at the *Cluſe*. This is a conſiderable Fort, the Situation of which reſembles that of the ſame name between *Geneva* and *Lyons*, on the River *Rhoſne*. The firſt is at the Foot of an high Rock; the Way

Way which leads to it, is dug out of the ſteep ſide of the ſame Rock; and on the other ſide is a Precipice, at the bottom of which rowls the *Adige*. After we had paſs'd by this Fort, and had for ſome time follow'd the Banks of that River, which glides along betwixt high Rocks, the Proſpect began to open, and we entred into a vaſt Plain; whereas ever ſince our Departure from *Munich*, we had been clos'd between the Mountains.

This Plain is ſtony and barren in divers Places. There are in it ſome Olive-Trees, and White Mulberries for the Silk-Worms. The Vines are planted at the Foot of Cherry-Trees, and young Elms, and creep from Tree to Tree. We paſs'd the *Adige* in a Ferry-Boat, two large Leagues from *Seraino*; and a Quarter of an Hour after, we cou'd diſtinctly perceive *Verona*, where we VERONA. arriv'd the ſame Day. By what we ſaw at our Entrance into it, we judg'd it to be but thinly peopled; there being great void Places on that ſide, and Graſs growing in the Streets, of which the greateſt Part are not paved. 'Tis true the reſt of the City is not like this Part; but putting all together, *Verona* looks like a poor Place; and indeed there is but little Trade in it, and thoſe who live on their Eſtates make no great Figure. If there be ſome fine Buildings, 'tis certain, that the Houſes in general are very low and uneven. The greateſt part have Balconies of Wood, ſo loaded with little Gardens full of Pots, that it ſeems dangerous to walk under them. The Streets are dirty, and almoſt all narrow. In a Word, This City is not at all fit to pleaſe the Eyes of a Traveller at the firſt Sight; Nevertheleſs, it is very large, in a good Air, and its Situation is very Fine. It yields but little

Satis-

Satisfaction when you behold it near, and take a particular view of it when you walk in the Street; but you admire it, when you look upon it from ſome Eminency. We went up to the * Caſtle of St. *Peter*, which is on a riſing Ground, within the compaſs of the Walls, where we had a full Proſpect of it, and were charm'd to behold that admirable Garden of Pleaſure, in the midſt of which it is ſeated. The *Adige* runs thro' it, and 4 fair Stone Bridges make the Communication between the two Parts, into which the River divides it. The † Caſtle of St. *Felix* is behind that of St. *Peter*, and both together command the City. The other Fortifications of this Place are much neglected, and very irregular.

* *Erected on the Ruins of a Theater that was built by the Old Berenger.* Vid. Luitprandum Ticinenſem, & Onufrium Panainum.

† *Begun by* John Galeas *after the Excluſion of the* Scaligers; *and finiſh'd by the* Venetians.

The *Amphitheater* of *Verona* is a thing ſo much the more ſurpriſing, becauſe we do not frequently meet with ſuch Monuments of Antiquity. * The Incloſure is almoſt wholly deſtroy'd, but they have taken care to repair the Benches, according as they fell to decay; there are four and forty of them, and I counted five hundred and thirty Paces in the higheſt round, and two hundred and fifty in the loweſt. *Anthony Deſgodetz*, a skillful Architect, writes, that the longeſt Diameter of the *Arena*, is 233 Foot of † *French* meaſure, and the ſhorteſt or Breadth 136 Foot and 8 Inches. That the Thickneſs of the Building, without reckoning the external Corridor, amounts to 100 Foot and 4 Inches, and with the Corridor and Wall, to 120 Foot, and 10 Inches. Inſomuch that the Length of the whole amounts exactly to 474 Foot and 8 Inches.

* *The outward Wall or Front. It remains but ſeven* Tremeaux *of it.* Panuinus *relates that that Part was overthrown by an Earthquake. See the Deſcription,* J. Carotus *made of this Amphitheater.* 13 Engliſh *Miles make* 12 French *ones, or a Foot of* French-*Foot.*

Inches. Every Step is * near a Foot and a half high, and about † twenty ſix Inches in breadth: This laſt Diſtance could not be leſs, that thoſe who ſate behind might not be troubleſome to the others with their Feet. At each End of the *Arena*, between the Benches, there is a Gate twenty five Foot high, which is the Entrance to the *Arena* out of the Street; and above every Gate a kind of Tribune or Platform twenty Foot long, and ten broad, encloſed before and on the ſides with Baliſters of Marble. || It is commonly ſaid, that this was the Work of *Auguſtus*, or at leaſt built under his Reign, but I find no Proof of it. It remains ſtill at *Verona* a Triumphal * Arch, with ſome Ruines of Ancient Monuments.

* *One Foot and 3 Inches, of* French *Meaſure, according to* Deſgodetz

† *Two Foot and a half according to* Des Godetz. *He ſays, that the lower Seat is two Foot and a half high. I was ſurpriz'd to find* 47 *Seats or Steps mark'd in his Figure; for 'tis certain, there are no more than* 44. *I counted 'em twice, and in two ſeveral Places. The Height of the whole according to the ſame Author, amounts to* 93 *Feet,* 7 *Inches and a half. See the little Treatiſe which* Juſtus Lipſius *wrote of* Amphitheaters.

|| *Others attribute it to the Emperor* Maximin.

* *The Inſcription of this Arch cannot be read: 'Tis thus related by* N. Vignier, *in his Hiſtorical Library.* Colonia Auguſta Verona Galieniana. Valeriano. II. & Lucilio Coſs. Muri Veronenſium Fabricati, & die III. Non. April. dedicati. prid. No. Decemb. jubente ſanctiſſimo Galieno. Aug. N.

The Cathedral is a little dark Church. Pope *Lucius* III, is interr'd there; and the Epitaph on his Tomb-ſtone is only this, *Oſſa Lucii* III, *Româ pulſus invidiâ*. I expected to have found another, which is more ingenious, and which I remember I have read ſomewhere:

Luca dedit tibi Lucem, Luci; Pontificatum
Oſtia; Papatum, Roma; Verona, mori.
Immo Verona dedit tibi Lucis gaudia, Roma,
Exilium; curas, Oſtia; Luca, mori.

You

You know this Pope had great Broils with *Frederick Barbaroſſa*, as well as *Alexander* III, his Predeceſſor. But this was not the only Cauſe of his leaving *Rome*: He was driven out by the Magiſtrates, and by the * People, becauſe he endeavour'd to play the Tyrant.

Lucius eſt piſcis Rex atque Tyrannus aquarum,
A quo diſcordat Lucius iſte parum.
Devorat ille Homines, hic Piſcibus inſidiatur:
Eſurit hic ſemper, ille aliquando ſatur.
Amborum vitam ſi laus æquata notaret,
Plus rationis habet, qui ratione caret.

Father Mabillon *ſays, that* Pepin *lies buried in the ſame Church.*

'Tis ſaid, that *Pepin*, the Son of *Charlemain*, and King of *Italy*, built the Church of St. *Zeno*, at *Verona*. It muſt be confeſs'd, the Sculptors, of that Age were miſerable Artiſts. Never were there ſeen ſuch wretched Figures as theſe in the Front of this Church. I obſerv'd in the Frontiſpice of the great Gate, two Sorts of Birds, which by their Combs ſomewhat reſemble Cocks. They hold an Animal having a long Tail, between them, which we ſuſpected was deſign'd to repreſent a Fox. This poor Beaſt had his Feet tied together, and hung upon a Pole, the ends of which are ſupported by the Cocks. I cannot forbear ſearching into the meaning of this little Myſtery; and if you pleaſe, I will venture to tell you my Thoughts of it. The Alluſion of *Gallus*, a Cock, to *Gallus*, a *French*-man, is a thing ſo familiar, that I fanſie the two Cocks may ſignifie two *French*-men, and the Animal thus bound, muſt be ſome crafty Fellow, cheated nevertheleſs, and ſupplanted by the Cocks.

Several Writers of Chronicles relate, that under the Reign of Totilas, *about the middle of the ſixth Age, there happen'd a furious Inundation of the* Adige, *which broke in ſo violently upon the City of* Verona, *that the Water aſcended to the higheſt Windows of the Church of St.* Zeno. *From whence we muſt conclude, that there was a Church Dedicated to the pretended St.* Zeno *(in the 4th Age) either in that Place, or ſome other of the City, before* Pepin *built this; becauſe* Totilas *liv'd a great while before him.*

The

The ſilly *Crane* hath ſometimes ſuplanted the cunning *Renard*. But to apply this Emblem to ſome particular Event: Suppoſing it to be true, that this preſent Church was built under *Pepin*, as it ſeems very probable, it may be conjectur'd, that his Father *Charlemaign* and he were the two Cocks; and that the unfortunate *Didier*, the laſt King of the *Lombards*, was the Fox: You know *Charlemaign* caus'd himſelf to be crown'd King of the *Lombards*, ſoon after he had dipoſſeſs'd *Didier*, who was ſhaven, and put into a Convent, and may be very naturally ſuppos'd to be repreſented by the Fox. Or the ſame Emblem may be apply'd to his Son, whoſe Name, I think, was *Adalgiſe*, who was at laſt taken and kill'd, after he had vainly employ'd all his Wit and Force to regain the Poſſeſſion of his Father's Dominions. 'Tis not probable, that *Charlemaign* wou'd amuſe himſelf with ſuch a Trifle, but it might perhaps be the Fancy of the Sculptor. On the ſide of the ſame Gate where they have put this fine Hieroglyphick, there is a Man on Horſe-back in *Baſſo Relievo*, over whom theſe Three Verſes are written in Characters that are half *Roman*, and half *Gothick*:

O Regem ſtultum, petit infernale tributum.
Móxq; paratur equus quem miſit Dæmon iniquus.
Exit aquâ nudus, petit Infera non rediturus.

If I have given you ſome Conjectures concerning the Fox, I confeſs I can gueſs nothing of the Devil's Horſe.

Returning from thence, we paſs'd by the little Church call'd *Sancta Maria Antica*, near which there are ſeveral magnificent Tombs of the *Scaligers*, who were Princes of *Verona*, before

Verona, before that City belong'd to the Republick of *Venice*.

The Rarities which we ſaw in the Cabinet of the Count *Moſcardo*, deſerve that ſome Learned Man ſhould undertake their Deſcription: * And it is to be wondered at, that thoſe who have had the Curioſity, and the Means to amaſs ſo many fine Things together, ſhould not have had the Care to procure exact Prints of them, and to add explanatory Remarks on ſuch as are moſt conſiderable; ſcarce any thing more remarkable can fall within the Obſervation of a Traveller, nor any Thing that deſerves better to be ſtudied and deſcrib'd. There is a Gallery, and Six Chambers, all fill'd with the moſt curious Productions of Art or Nature. But as it is not poſſible for me to give you a particular Account of ſo many Things, ſo will I not engage my ſelf in ſuch a Task, neither at preſent, nor for the future: You need but call to mind all that you have already ſeen in my Letters, and particularly that which I ſent you from *Inſpruck*. Pictures, Books, Rings, Animals, Plants, Fruits, Metals, monſtrous or extravagant Productions, and Works of all Faſhions; and, in a Word, all that can be imagin'd curious, or worth enquiry, whether for Antiquity or Rarity, or for the Delicacy and Excellency of the Workmanſhip. The Catalogue of them would alone amount to a Volume; only to ſatisfie you in ſome meaſure, I aſſure you, that when-ever I ſhall meet with any thing that I have not taken notice of before, and which ſhall ſeem worthy of particular Obſervation, I will take care to communicate it to you.

* *Since the firſt writing of this, I know they have Publiſh'd a Deſcription of this Cabinet, nay I have read it over, but 'tis a very ill Piece.*

Roman Rods or Faſces.

There

There are here many Inſtruments and Utenſils, which were uſed in the *Pagan* Sacrifices. They alſo ſhow'd us Figures of Braſs, that repreſent all Sorts of Things, which they hung up in the Temples of their Gods, when they had receiv'd any Aſſiſtance from them. To gratifie in ſome meaſure your Curioſity, I have added in this Place a ſhort Scheme of the Inſtruments uſed by the ancient *Pagans*, which I hope will not be unacceptable to you.

O AN-

ANTIQUA SACRIFICIALIA.

1. SISTRUM or CREPITACULUM, an Inſtrument of Braſs with which the *Egyptians* us'd to call the People to the Sacrifices. There were ſeveral ſorts of 'em, which were made uſe of on different occaſions.
2. LITUUS, the Augural Staff, or a ſort of Croſier or Biſhops Staff, which the Augurs uſually carry'd in their Hands, and with which they mark'd out Spaces in the Air, in order to their Divination by Birds.
3. CAVEA and PULLI. There was alſo a ſort of Divination by Chickens. When they eat greedily 'twas reckon'd a good Sign; and a better, when a Bit or Grain fell from their Beaks, as they were Feeding. When they refus'd to eat, 'twas eſteem'd a bad Omen, and much more when they ran away.
4. AQUIMINARIUM or AMULA. A Veſſel full of *Aqua Luſtralis*. It was plac'd at the Doors of the Temples, where the People ſprinkl'd themſelves with that Holy Water.
5. PATERA. An Inſtrumeut with which they pour'd Wine on the heads of the Victims.
6. PREFERICULUM. A Veſſel of Braſs, in which they put the Wine that was us'd in Libations.
7. SYMPULUM or SYMPUVIUM. A little Veſſel, uſually of Earth, into which the Wine was pour'd out of the *Prefericulum*, to make the firſt Effuſions.
8. ALTARE. There were many different ſorts of Altars.
9. TRIPUS or TRIPES. There were *Tripus*'s of ſevaral Sorts, according to the various Uſes for which they were appointed. This ſometimes ſerv'd for an Altar, when Oblations were offer'd to the Domeſtick Gods. And, on ſeveral occaſions 'twas alſo us'd inſtead of a Chafindiſh in the celebration of Sacrifices.
10. MALLEUS. The Mallet with which the large ſort of Victims were knock'd on the Head.
11. SEVA or SECESPITA. A long Knife with which they cut the Throats of the larger ſort of Victims, ſuch as Bulls, Rams, and Swine. The Knives had uſually an Ivory Handle adorn'd with Nails and Studs of Gold and Silver.
12. CULTRI or CULTELLI. Little Knives for Victims of a ſmaller ſize.
13. SECURIS. The Axe with which the Victims were diſmember'd: And ſometimes it ſerv'd to knock 'em on the head.

14. DO-

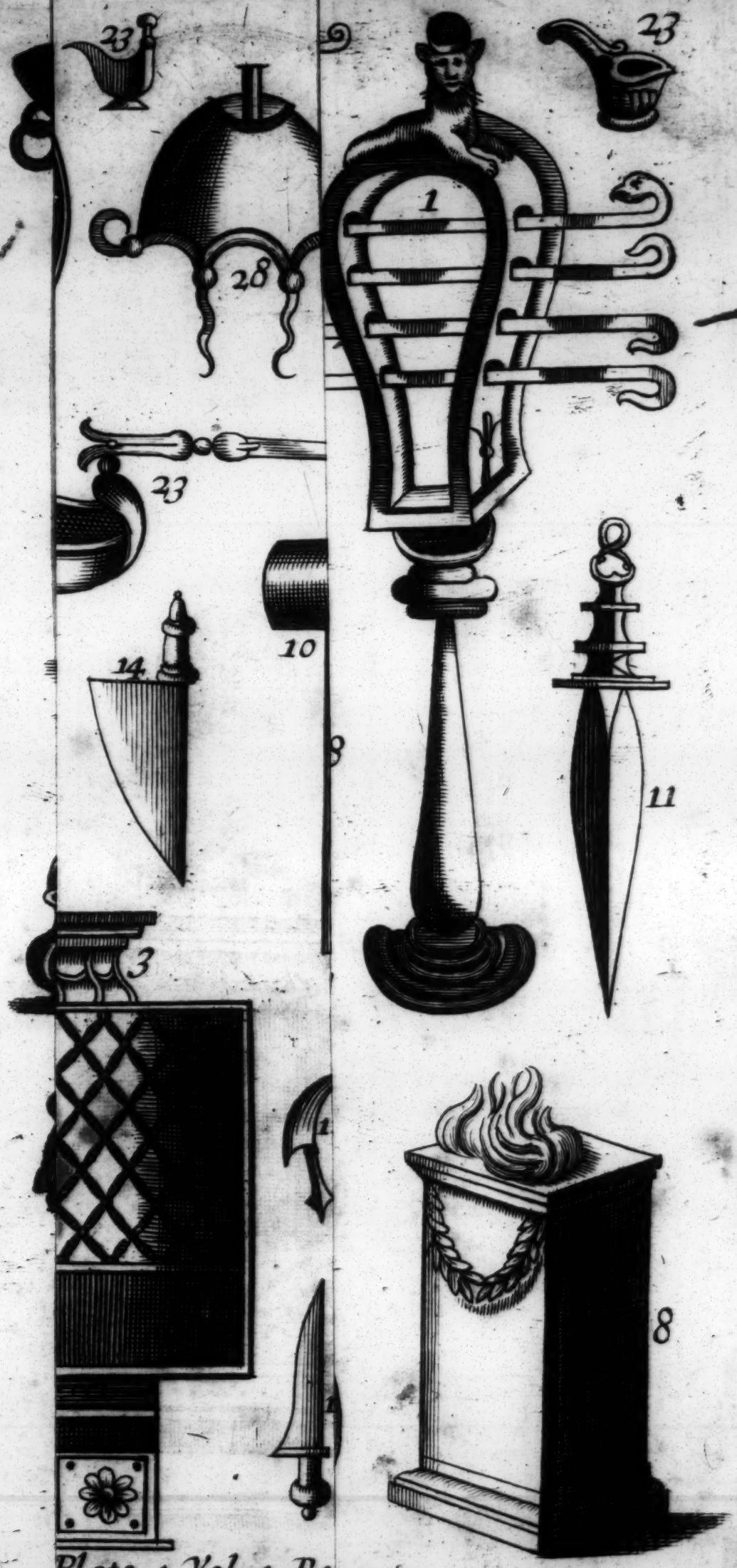
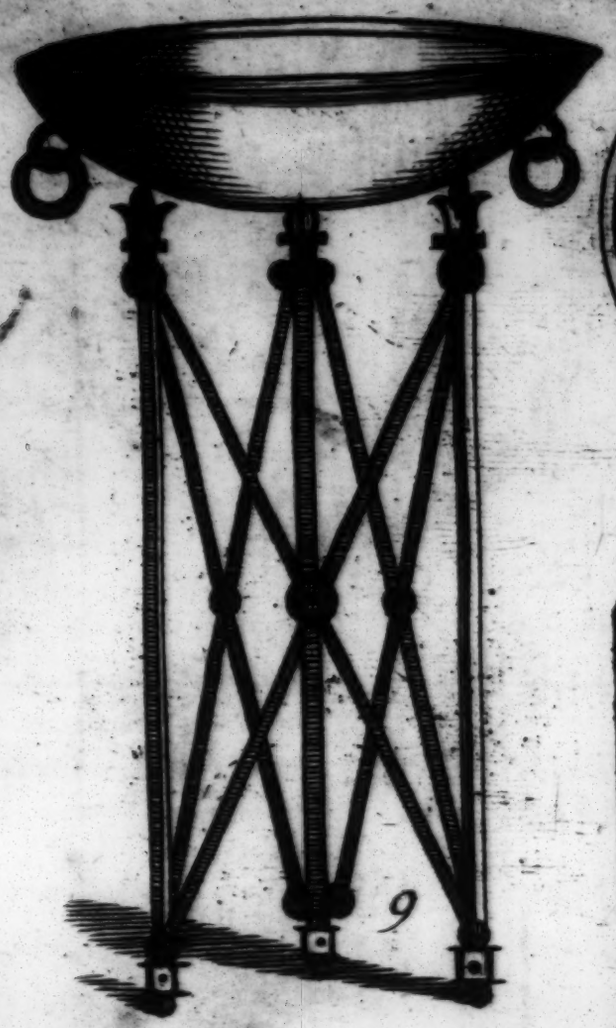


Plate 4. Vol. 1. P. 1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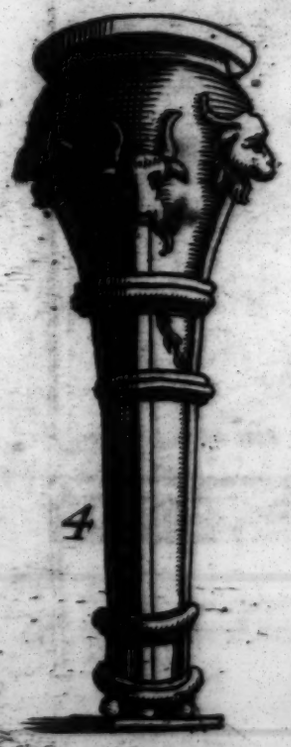
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14. DOLABRA. Large Knives to diſmember the larger ſort of Victims.

15. ASPERSORIUM, ASPERGILLUM, or LUSTRICA. An Inſtrument with which they ſprinkl'd themſelves with *Aqua-Luſtralis*.

16. DISCUS. A Sort of Trencher or flat Baſon, in which they ſometimes put the Entrails of the Victims, ſometimes Blood and Flower, and ſometimes roaſted Fleſh.

17. ENCLABRIS. The Table on which they plac'd the Victim to examine its Entrails, in order to the Divinations that were perform'd by way of Augury. Several Utenſils for Sacrifices were alſo call'd ENCLABRIA or ANCLABRIA, from the word ANCULARE, *i. e. miniſtrare*, from whence comes ANCILLA.

18. LIGULA. An Inſtrument which the Augurs made uſe of when they examin'd the Entrails of the Victims.

19. LITUUS. This Name was alſo given to a Sort of Horn or Clarion which they ſounded at the Ceremony of the Hecatombs.

20. TUBA. A Pipe on which they play'd ſometimes during the Ceremony of the Sacrifices.

21. PATERÆ or PATELLÆ The Cups in which they receiv'd the Blood of the Victims. The Sacrificers alſo made uſe of 'em when they offer'd Wine to Gods.

22. THURIBULUM. The Veſſel in which they burnt Incenſe, during the Ceremony of the Sacrifice.

23. CAPIDES, CAPULÆ, CAPEDINES, CAPEDUNCULÆ, or CAPEDUNCULI, URNULÆ LIGNEÆ, & FICTILES. Several little Veſſels appointed for ſeveral Uſes.

24. ACERRA or THURARIUM. An Incenſe Box.

25. CANDELABRA. Lamps and Candleſticks.

26. OLLA. The Pot in which the Prieſts boil'd their Portion of the Victim.

27. VAGINA. The Sheath which the Sacrificer hung at his Girdle, and in which he kept ſeveral ſorts of Knives.

28. APEX. The Sovereign Pontiff's Mitre.

29. ALBOGALERUS. The *Flamin*'s Mitre.

You muſt not imagine that all theſe Inſtruments are in the Cabinet of Count *Moſcardo*; but I have ſeen every one of 'em either there, or in other Places: And I hope the curious Reader will be pleas'd to ſee 'em all brought together into ſo narrow a compaſs. Every one of theſe Inſtruments might be made the ſubject of an entire Diſſertation: But this is not a fit Place to enter upon more particular Enquiries of that Nature.

We ſaw alſo many Pieces of Workmanſhip, fram'd out of the Stone *Amianthos*, which is the ἄσβεστος, ſo famous among Naturaliſts: This Stone, as hard and weighty as it is, is eaſily divided into Fibres or Threads, which are ſo ſtrong and flexible, that they may be ſpun like Cotton. Before I leave this Head, I muſt acquaint you with this Remark concerning the Inſtances of Petrefaction, which I have obſerv'd either here or elſewhere; that there is frequently a great deal of Error and Uncertainty in them, and that there are ſeveral Perſons who ſcruple not to uſe a little Artifice to multiply and diverſifie the Rarities with which they deſign to fill a Cabinet. It cannot be deny'd, that Nature ſeems to divert her ſelf ſometimes with ſuch Sorts of Metamorphoſes; but it muſt alſo be confeſs'd, that they are often counterfeited by Art. I know not whether you ever ſaw any of thoſe pretended Animals, call'd *Baſilisks*. The Invention is prettily contriv'd, and has deceiv'd, many. They take a ſmall *Ray*, and having turn'd it after a certain manner, and rais'd up the Fins in form of Wings, they fit a little Tongue to it, ſharp like a Dart, and add Claws and Eyes of Enammel, with other little Knacks, dexterouſly piec'd together; and this is the whole Secrecy of making Baſilisks. I am not ignorant that ſome Authors mention * another ſort of Baſilisk, without either Feet or Wings, which they repreſent like a crown'd Serpent; and many Naturaliſts affirm, that it kills with its Breath and Looks. *Galen* takes notice of it as the moſt venomous of all Serpents, and tells us, that the Wezel only fears not its Poyſon, but on the contrary, poyſons it with its Breath. But I believe this Serpent is to be found only in the Land of *Phœnixes*, *Unicorns*, and flying *Dragons*.

* *'Tis the common Opinion, but very fabulous, that the firſt ſort of Baſilisks are generated in the Egg of an old Cock.*

I might alledge many other little Cheats, like that of the firſt Baſilisk; but to return to our Account of Petrefaction, I ſhall fix only upon one of 'em, or a pretended one. There is a certain natural Production, a Kind of imperfect Plant, or a Coralline Matter, which extreamly reſembles a Muſhrome. I know not whether ſome Perſons really deceive themſelves, or are only willing to deceive others: but 'tis certain, that they give the Name of *Petrify'd Muſhromes*, to thoſe Sorts of Corals which never were Muſhromes. The Queſtion depends upon the Matter of Fact; but beſides every one may ſee that nothing in the World is leſs capable of Petrefaction than a Muſhrome, becauſe of the Looſeneſs and Softneſs of its Subſtance; we moſt conſider that ſuch a Metamorphoſis cannot be done in a very ſhort time.

The Curious may learn, in Matthiolus *how they make the Mandrakes, which are another Sort of Forgery.*

They are frequently found in the Red Sea.

I remember I obſerv'd in this Cabinet many of thoſe thin Skins of Trees, on which the Ancients wrote, before they knew the uſe of Paper. Two Trees of black Coral, three Foot high each; A Hen's Egg which is of this Figure; A Knife of Stone extreamly ſharp, which ſome *Jews* make uſe of for the Circumciſion of Children who died before the Eighth Day. There is a great Difference in the Modern *Jewiſh* Ceremonies, particularly between the *Oriental*, *German*, *Italian*, and *Portugueſe Jews*. I remember I have read in *Buxtorf*, an infinite Number of their Cuſtoms that are not uſed in this Country.

See concerning that Matter, Thom. Aquin. *part* 3. Summæ. Quæſt. 29. Art 3. —— Claud, Druſius in notis ad Joſuam C. 5. —— Ramirezius, Cap. 4. Pentecontarchi. Piſcator, in Queſtionib. —— Cajet. ad Joſuam 5. —— Claud. Jun. Arias Mont. & Pagn. in eundem Locum. —— Theodoret. Quæſt. in Joſ. 5. Et Sixtinus Amama, in Antibarbaro Biblico. L. 2. in Exod. IV. 25.

Some make uſe of the Cutting-Stone *, according to the ancient Practice: But in *Italy*, they generally uſe to bury the dead Child without Circumciſion; and when they circumciſe them, they uſe a Knife made of a Cane: The ordinary Circumciſion is perform'd with a Steel Knife.

* *It is ſaid according to the* Hebrew, *in the 5th Chapter of* Joſhua, *that he Circumciſed the Children of* Iſrael *with Knives of Stone; and in the 4th of* Exodus, *That* Zippora *circumciſed her Son with a Stone.* Joſeph Scaliger *ſays, there are* Jews *who take off the* Prepuce *with their Nails; and others who cut it a little, and tear away the reſt. I have ſeen it cut with a kind of Razor at* London *and* Rome.

We have ſeen a Burial to day, of which I will give you ſome Account. The Body was dreſs'd in a Black Suit, with a Cloak: He had fine clean Linen, a new long Peruke, a Hat upon his Head; and upon the Hat, a Garland of Flowers. The Corps was laid in a fitting Poſture, on a Quilt, cover'd with a Counterpane of Yellow and Red Brocard, and ſupported with a Pillow of the ſame Stuff. Four Men carry'd it thus all open, and the Company follow'd Two and Two. Garlands are only us'd for thoſe who were never married. This was alſo the Cuſtom of the Ancients, and they call'd it *Corona pudicitiæ*, The Crown of Chaſtity. Some Hours before, we had another Rencounter: It was a Woman richly dreſs'd, who walk'd thro' the City between two Nuns, and was going to take the Habit. 'Tis uſual in this Country to go thus in Publick, whereas in *France*, and many other Places, this Ceremony is perform'd in the Convent.

M. Montel, *now living in* London, 1712

A *French* Merchant who liv'd here ſeveral Years, has juſt now given me an Account of a Proceſſion, which he had often ſeen, and which I have a great mind to relate to you before I finiſh my Letter. 'Tis believ'd at *Verona*, that after *Chriſt* had made his Entrance into *Jeruſalem*, he diſmiſſed the * She or He-Aſs on which he rode, and ordered

* Matth. 21. Mark 11. Luke 19. John 12.

ordered that he ſhould paſs the reſt of his Days in quiet and liberty. They add, that the Aſs, weary with having wandered ſo long in *Paleſtine*, reſolv'd to viſit foreign Countries, and to undertake a Voyage by Sea; nor had he any need of a Ship, for the Waves became ſmooth, and the liquid Element grew as hard as Cryſtal. After he had viſited the Iſlands of *Cyprus*, *Rhodes*, *Candia*, *Malta*, and *Sicily*, he paſs'd over the Gulf of *Venice*, and ſtaid ſome Days in the Place where that famous City was afterwards built: But the Air ſeeming to be unhealthful, and the Paſturage bad among theſe Salt and Mariſh Iſlands; *Martin* continu'd his Voyage, and mounted the River of *Adige* dry-ſhod, and coming up to *Verona*, he made choice of that Place for his laſt Reſidence. After he had liv'd there ſome Years like an honeſt Aſs, he died at laſt, to the great Grief of the Confraternity. So lamentable and univerſal a Braying, made the Echoes to reſound thro' the Country, that never was ſo ſad a Melody heard at the Funeral of ſuch an Animal, not even in *Arcadia* it ſelf. But they quickly found a Way to alleviate their Grief, for all the Honours imaginable being render'd to the bleſt Deceas'd, the Devotees of *Verona* took care to preſerve his Relicks, and put them into the Belly of an Artificial Aſs, made for that purpoſe, where they are kept to this Day, to the great Joy and Edification of Pious Souls. This Holy Statue is kept in the Church of *Noſtre Dame* of the Organs, and four of the luſtieſt Monks in the Convent, in Pontifical Habits, carry it ſolemnly in Proceſſion two or three times every Year.

I have juſt now made a ſecond Viſit to the Cabinet of Count *Moſcardo*; and the obliging Perſon who receiv'd me was pleas'd with my

Curioſity, inſtead of looking upon it as a Trouble. He aſſur'd me, that he never thought any part of his Time ſo acceptably employ'd, as that which he ſpent in ſhewing his Curioſities to thoſe who love 'em: And that he was extreamly pleas'd he cou'd entertain me alone without being diſturb'd by the Crowd, which for ſeveral Reaſons, he ſaid, made him always very uneaſie. We began immediately to take another View of many Rarities, or Curioſities; and I found him more communicative than the firſt time I ſaw him: For he talk'd very much, and was ſtill ſhewing a great deal of Knowledge, and Literature. We fell upon Drawers of precious Stones, and he ſhew'd me very fine Amethyſts, and quoted ſeveral Authors, who affirm, that *Joſeph* preſented one ſet in a Ring to *Mary* when he eſpouſed her. And when I was looking upon the Saphires, he cited a Paſſage of St. *Epiphanius*, who believ'd, that God wrote the Decalogue upon a Saphire. The Vertues that are aſcrib'd to theſe and other Stones, furniſh'd us with Matter for a new Converſation. He has a conſiderable Number of the Stones, which he calls *Saette*, *Fulmini*, *Pietre ceraunei*, and *Thunderbolts*. This is a Matter of Fact, that if true, deſerves to be examin'd; and perhaps I may at another time, give you a more poſitive Account relating to this Subject: But at preſent I muſt make haſte to finiſh my Letter. I took notice of ſome Mirrors of mixt Metal that were dug up near *Verona*, and are probably very Ancient. The Uſe of Mirrors made of Glaſs is an Invention that one may reckon amongſt thoſe that are new; but thoſe that have written, without any manner of diſtinction, that Mirrors in general were unknown to the Ancients, are fallen into a groſs

a groſs Miſtake, for both Sacred and profane Books make frequent mention of 'em.

Among the great Variety of Coins that are to be ſeen in this Cabinet, there are ſome of Leather, but ſo disfigur'd, that I cou'd not make any certain Judgment of 'em. I remember the obliging and learned * Mr. *Hearne*, one of the † Keepers of the famous *Bodleian* Library at *Oxford*, has ſhewn me one which was better preſerv'd in the || Cabinet of the *Schola Academica*, of which Cabinet he has the Care and Management. No Man is ignorant of the Uſe that has been made of this Kind of Money, at ſeveral Times, and on different Occaſions.

* *He has Publiſh'd what we have of* Titus Livius, *in* 6 *Volumes in* Octavo: *the Epiſtles of* Pliny, Eutropius, Juſtin, Trogus Pompeius; *and other Works: I know he is about a New Edition of* Cicero, *having the Advantage of ſeveral Manuſcripts to aſſiſt him in it.* (1710)

† *Dr.* Hudſon, S. T. P. *a Man of great Worth and Learning, is the Chief Library-Keeper.*

|| *Different from the* Muſæum Aſhmolæanum *which is near the* Theatre.

While I was conſidering the various Sorts of Inſtruments and Veſſels that were made uſe of in the Sacrifices, Mr. *N.* ſhewed me an *Aquimi-narium* or *Amula*, in which they kept the Luſtral-Waters at the Doors of the Temples, *I ſhow you this*, ſaid he ſmiling, *to convince you Engliſhmen, that our Holy Water in* Italy *is not a modern Invention.*

ô faciles nimium, qui triſtia crimina Cædis, Flumineâ tolli poſſe putatis Aquâ! (*Ovid.*)

I ſaw alſo a vaſt Number of little Statues in Braſs, of Deities, Illuſtrious Perſons, Gladiators, Wreſtlers, Soldiers both *Greeks* and *Romans*, &c. Among the reſt I found one of a Pigmy, (all little Boys are very like Pigmies) and another of a Satyr. The former put us in Mind to take a View of the Bones of Giants: And to ſatisfie our Curioſity about the latter, we ſtept into the Library to ſee what *Euſebius* and St. *Jerom* have written of thoſe pretended Half-Men,

or

or Satyrs, whom they did not look upon as *Chimæra's*. We conſulted *Plutarch* concerning the Dumb Satyr that was brought to *Sylla*; and forgot not the Story of another whom St. *Anthony* forc'd to ſpeak with a Sign of the Croſs.

After we had look'd upon the rareſt Books in the Library, and ſome Manuſcripts that are neatly written and adorn'd with Paintings, but not very remarkable for any thing elſe, we return'd to the Cabinet, where we ſpent above an Hour in viewing, both Foſſil-Shells, and of other Kinds; Urns, Sepulchral Lamps, Keys, Rings, Seals, Dials, Arms, Habits, Head-Dreſſes, Accoutrements of the Legs and Feet, *&c.* that were in uſe among ſeveral Nations, and in ſeveral Ages. As for the Medals, I'm perſwaded we cou'd not have examin'd em all in a Month: For there are Thouſands of all Sorts.

At laſt we began to view the Paintings, and to admire at leiſure the ſtupendious Works of thoſe Divine Men, to uſe the Expreſſions of Mr. *N.* which he utters out of the abundance of his Heart. He falls into Raptures, when he begins to extol the incomparable Charms of the Pencil of the great *Raphael*, and the great *Titian*: the Fecundity, Nobleneſs, and rich Diſpoſition of *Julio-Romano*, who was *Raphael's* Scholar; the vaſt Imagination of *Correge*: The Graces and Softneſs of *Guido*, the fine Air of his Heads, and the excellent Ordonance of all his Pieces. The Correctneſs of *Hannibal Carrache's* Deſigns, and the Beauty of his Colours, *&c.* 'Twou'd not be a very difficult Task to me to make ſome Reflections on that fine Language; but it will be better to leave theſe Criticiſms for another Occaſion. I found alſo ſeveral Pieces of *John Bellini*, *Andrew Mantegna*, (whoſe famous Cartons are to be ſeen at the Palace at *Hampton-Court*, with ſeveral

ſeveral of *Raphael*'s;) of *Andrew del Sarto*, old *Palma*, *Holben*, *Andrew Schiavon*, the *Baſſan*'s, *Tintoret*, *Moretto*, *Paul Veroneſe*, *Fr. Carotto*, and ſeveral others. Among the Pictures of Illuſtrious Perſons, I obſerv'd thoſe of *Henry* VIII, *Elizabeth* his Daughter, *Platina*, *Albertus Magnus*, *Bartolus*, *Machiavel*, *Boccacio*, *Sannazarius*, *Petrarch* (one of my beſt Friends) *Scotus*, *Eraſmus*, *Aretin*, *Arioſto*, the *Scaliger*'s Father and Son, and Cardinal *Robert Bellarmin*. Don't blame me for not mentioning 'em in order, but aſcribe the Fault to my haſte, which will not allow me to rank 'em according to their Antiquity or Merit. Among the modern Medals, I remember, I found ſome of *Michael Angelo*, *Arioſto*, *Melanchthon*, *Eraſmus*, the Pirate *Barbaroſſa*; *Attila* and *Mahomet*, whom I might have nam'd firſt.

You know *Catullus* was a Native of *Verona*,

Tantum magna ſuo debet Verona Catullo,
Quantum parva ſuo Mantua Virgilio.

I am,

Verona, Dec. 16. 1687.

SIR,

Your, &c.

LET-

LETTER XV.

SIR,

THE Country between *Verona* and *Vicenza* is fruitful, well manur'd, and almoſt every where level: The Trees are planted Checker-wiſe on which the Vines are rais'd, and ſpread themſelves among the Branches: and the Ground is carefully till'd. We din'd at a little Village call'd *La Torre*, where are the Bounds between the *Veroneſe* and the *Vicentin*. The Wines of this Country are much eſteem'd, and have been ſo formerly. I remember I have read in *Suetonius*, that *Auguſtus* made them his ordinary Drink; But ſince every one is allow'd to have a particular Taſte, I will take the Liberty of ſaying, That I have found a certain Sweetneſs in thoſe I have drunk in ſome Places, where they have been cry'd up for the Beſt, that has not pleas'd my Palate. The Bread taſtes as if it were made of Earth, tho' very white, and of excellent Flower; becauſe they know not the Beſt way to make it. Together with this, they entertain'd us with a Diſh of old grey Peaſe, fry'd in Oil, and this was all our Dinner. Is it not very ſtrange, that we ſhould be in danger to die of Hunger in a fertile Country, after we had fed plentifully among the Rocks and Mountains? The Soil is fat, and conſequently the Ways bad; inſomuch that at this Seaſon, there was need of ſeven or eight Horſes to draw the Coaches: They put them all together under the Coachman's Whip, that he may drive them without a Poſtillion.

Vicenza

Vicenza is at leaſt leſs by half than *Verona*, and is only encompaſs'd with tottering Walls. Three or Four little Rivers meet there, which ſerve for ſeveral uſes; but none of them are Navigable. Our Guide carried us to ſome of the Churches: The *Coronata* is well paved and wainſcotted: That of the Nuns of St. *Catharine* hath three fine Altars. There are ſome good Pictures in the Cathedral; where they ſhew'd us in the Choir, an inlaid Work of Stones, which the Sacriſtan prais'd very much, tho' it is of no great value; the Performance is better than the Deſign. The Town-Houſe has nothing in it extraordinary, yet they boaſt of it as a rare Piece. VICENZA.

To ſpeak the Truth, 'tis not an eaſie matter for Travellers to uſe themſelves to the Swelling Style of the *Italians*: The Genius of their Language is ſuch, that 'tis impoſſible for 'em to ſpeak Things without ſome Sort of Exaggeration: Eſpecially, when they fall upon the Topick of Praiſing any Thing or Perſon, all they ſay then, is *Stupendo*, *Maravigliоſo*, *Incomparabile*. We have already ſeen I know not how many pretended Eighth Wonders of the World. When we complain'd at *Verona*, that there were ſo few conſiderable Buildings in ſo great a City, which had formerly been ſo famous; they aſſur'd us, that we ſhould find many vaſt and noble Buildings at *Vicenza*: *Vicenza*, ſaid they, *è ripiena di palazzi ſuperbiſſimi, con un Architettura ſtaordinarimente ſuperba*. Theſe were indeed big words; but 'tis certain, that never any Men found themſelves more ſtrangely diſappointed than we were, when we came to ſee theſe pretended magnificent Palaces of *Vicenza*. I confeſs that Men muſt agree about the Signification of their Terms: It muſt be allow'd to *Italians* to call any common

common Houſe *a Palace*, if they will: to give to a little Parlour the great Name of *a Chamber of Audience*: To ſtyle a Foot-boy's Meſſage an *Embaſſy*: If they pleaſe let 'em call their Lacqueys *Ambaſſadors*, and all their Houſes *Louvres*, I heartily conſent to it: But tho' theſe Words ſound well in the Mouth of an *Italian*; as for us, who were not bred in *Italy*, and who ſpeak a natural Language, we muſt not ſuffer our Selves to be impos'd upon with the falſe Notions of their *Palazzi*, and their *Suntuoſiſſimi*, when us'd in our own Tongue. The word *Palais* is not us'd ſo prodigally amongſt us, as that of *Palazzo* is among the *Italians*: It imports much more in your *Engliſh Tongue*, as well as in our *French*, and excites another *Idea* in our Hearers. In a word, they give the Name of *Palazzi* in *Italy* to certain ordinary Houſes, to which that of *Palais* does not belong; neither in *France*, nor *England*. And to apply all that to the *Superbiſſimi* Palaces of *Vicenza*, I maintain in general, that they may be call'd pretty handſom Houſes, in French and Engliſh, and no more. Perhaps there are Three or Four for which a better Name could be granted; but I ſee no Reaſon why they ſhou'd be term'd *very fine*; ſince to ſpeak properly, they are but well-mask'd, and not fine Houſes: I ſpeak of thoſe that have nothing fine but the Frontiſpiece, and that too is no more than indifferent, for they are often built but with Plaiſter, inſtead of Free-Stone. I have inſiſted the longer on this, becauſe it is hard to root out the inveterate Prejudices with which many People are poſſeſs'd, about the Multitude of Palaces in *Italy*; and I would endeavour always to repreſent Things as they are.

Our Guide finding that we were no great Admirers of his Palaces, fanſied however, that he knew

knew a Way to ſurprize us; and having inſenſibly oblig'd us to follow him, he drew us on thro' the Dirt, a large half League from the City, to ſhew us a little Country-Houſe, which belong'd to the Marqueſs of *Capra*. It is a ſquare Building, in the midſt of which there is a little Hall, under a ſmall Dome, and at each Angle of the Square two Chambers and a Cloſet. There are ſome good Pictures in it; and the Situation being on a little Aſcent, in a good Country, contributes to render the Place very agreeable.

In our Return from this Houſe he carry'd us to the *Madona* of *Montberic*. She is famous in this Country, and the Prior told us her whole miraculous Story very ſeriouſly. You are to know only, that this Image of our Lady came out of the Earth, in the very Place where ſhe ſtands: And that they have often in vain endeavour'd to tranſport her to *Vicenza*; Ten thouſand Men together, as the Prior told us, wou'd not be able to make her ſtir. The Picture by *Paul Veroneſe*, which is in their Refectory, is the beſt Piece in the Convent: it repreſents St. *Gregory* at Table with ſome Pilgrims.

There are ſome Ruines of an ancient Amphitheatre at *Vicenza*, but they told us, they were almoſt all hid under new Buildings. The Theater in the Academy, call'd the *Olympicks*, is the Work of the famous *Palladio*. The Fabrick is none of the largeſt, and they uſe it only on certain Occaſions, which rarely happen. The Triumphal-Arch without the Gates, at the Entrance of the Plain, which is call'd the *Field of Mars*, is in imitation of the Ancient *Arches* of that Name by the ſame *Palladio*.

The Garden of the Count of *Valmanara*, is very much extoll'd in this City, and the Inſcription

ption which we read over the Door, put us in great Expectations. This is the Subſtance of it:

Stop, dear Traveller, thou, who ſearcheſt for rare things, and enchanted Places; for here thou may'ſt find ſatisfaction. Enter into this delicious Garden, and taſte abundantly of all ſorts of Pleaſures: The Count of Valmanara *gives thee leave*, &c.

They had indeed once deſign'd to have made this a very agreeable Place. There was a Canal, Parterres, Arbours, *&c.* and there ſtill remains an Alley of Citron and Orange-Trees, which is really very Pleaſant.

This *Signior Conte* puts me in mind of a Story, which I have read I don't know where. They ſay that *Charles* the Fifth being at *Vicenza*, a great number of Gentlemen and richeſt Burgeſſes of that Place, preſſed him very earneſtly to grant them the Title of Counts: The Emperor refus'd at firſt, but at laſt, to get rid of theſe troubleſome People, ſaid aloud, *Well, well, I make you all Counts, both the City and Suburbs.* Since that time, ſay they here, nothing is more common than Counts.

The Way from *Vicenza* to *Padua* is in all reſpects like that between *Verona* and *Vicenza*. We paſſed the *Tezenza* about three Quarters of an Hour from *Vicenza*, and the *Brenta* an Hour from *Padua*. I remember that the Antiquaries do not agree, concerning this *Brenta*: Some pretend that 'tis the *Timavus*; and others, that it is one of the *Medoacus*'s. The firſt Opinion ſeems leaſt probable, becauſe of the River *Timavus*, which paſſes by *Friuli*, and is probably the true one. But let us leave them to decide their Controverſies, and go to *Padua*.

If

If my Deſign was to ſay here what *Padua has been*, I could draw a very fine Picture of it; not indeed without danger of Romancing ſometimes, if I ſhould boldly affirm all that has been written of it, by the moſt ancient Authors: For Example, I own, I do by no means believe that this City has ever been able to provide a hundred and twenty thouſand fighting Men, as *Strabo*, and others have plainly written: But however it be, what I have to ſay at this time concerning *Padua*, is, that it ſeems poor, and very thinly peopl'd: That it appears with an Air altogether neglected, and ſad to the Eyes of Strangers upon their Entrance into it: this is very ſure. However, I will not contradict thoſe who ſay they think it a fine City; without doubt, in compariſon of abundance of others, that I forbear mentioning, for fear of angring the good People that dwell in 'em, one may think it ſo. But let us turn the Tables, and compare *Padua*, I will not ſay with *Paris*, *London*, *Amſterdam*, or *Liſle*; but with a Hundred others I know, and *Padua* will certainly, as I have already ſaid, make but a ſad Figure, if we conſider it in the Whole: For I don't deny it has ſome fine Buildings, both Publick and Private. The Gardens of *Papa-Fava* are very delightful; as alſo ſeveral others. It is ſituated in a good Country *. It has alſo its Univerſity, in which, there are ſome Faces not to be ridicul'd. It has its Antiquities, its Cabinets, and I queſtion not, very good Company; beſides other Things, that make one take Pleaſure in it, when once one is throughly acquainted with it; and 'tis ſo far from being deſpis'd upon the Account of its Fall and Declenſion, that perhaps one loves it the better for it: 'Tis ſeldom that we hate thoſe we once lov'd, on the Account of unfortunate Accidents that happen to 'em, but on the contrary, we pity 'em,

PADUA, *call'd the* Learned. *It was ſubjected to the* Venetians *in the Year* 1406. *In* 1519, *they pull'd down the Suburbs, in which were* 10 *Monaſteries,* 6 *Churches,* 7 *Hoſpitals, and* 3000 *Houſes; ſays* Schraderus.

* *Bologna la Graſſa; — la guaſta; ma, Padoua la paſſa.*

and Compaſſion augments our Love; whereas Pride and Oſtentation, ariſing commonly from Proſperity, often raiſe Contempt and Envy alſo.

I know particularly a little Country, Maſter of it ſelf, whoſe City was formerly, and even in my Time, a charming Place to live in. All its Splendor conſiſted in the Plainneſs, Conveniency, and Liberty of Life: Without Riches, or Want; without Dignities, and without Slavery; they liv'd happily and were ſenſible of that Felicity. Their Harveſts, their Vintages, their fine Lake, and their good Paſtures, with the Induſtry of their Artiſans; all theſe things afforded not only what was ſufficient for the Neceſſaries, but alſo for the moſt ſolid Pleaſures of this Life. They ſpent it in tranquillity, free from great Cares, and from great Dangers in their little Houſes more or leſs pretty, with plain Furnitures, and modeſt Habits. In good Reputation, and well liked by all, they were well beloved by every one in their ſimple and ſweet Condition. The World admir'd their true Happineſs, without envying them, but offering Vows for their Proſperity; Never ſpeaking of 'em, but in Praiſe and Bleſſings; intereſting themſelves in every thing that concerned them.

But, has a certain *Reverſe* of unexpected Wealth caus'd an Alteration between 'em? Have they aſſum'd certain new manners of Opulent Men? Of ſix or ſeven Houſes inhabited by ſix or ſeven common Families, have they made a Palace for one Man, without remembring that a Proportion ought to be obſerved, between the Citizens and the Republick? The Chief-Men of 'em have they Deſpiſed the Others? Licentiouſneſs and Voluptuouſneſs mix'd with Ambition have they crept together among 'em? the Love that the World had for 'em is not at all encreas'd; neither

ther have they acquir'd any new Eſteem that may be look'd on as the Fruit of their Proſperity. But rather on the contrary, they have occaſion'd Jealouſie, and drawn upon themſelves the diſagreeable Reflections of ſeveral Perſons, without being a Jot happier than they were before: 'Tis to be hop'd then, they will make a right Uſe of this favourable Misfortune that has lately happen'd to 'em, and that like true Philoſophers, they will return to their former ſimple and peaceable State.

Let us then conclude in favour of *Padua*, that one may love and be pleas'd with it, tho' 'tis neither rich nor handſome: I could have told you this in one word, but you know what occaſion'd this ſmall Amplification.

The Circuit of this City is conſiderable, but there are large Places in it that are void of Buildings, and many Houſes void of Inhabitants. The ancient *Padua* hath ſtill retain'd its firſt Walls; but ſince it fell into the Hands of the *Venetians*, they have taken in the Suburbs, and encompaſs'd the whole with a new Sort of Fortification, which was never good, and is at preſent extreamly decay'd.

There are Porches or Piazza's, almoſt throughout the whole City, which are very convenient to ſhelter People from Rain, but otherwiſe make the Streets narrow and dark, and give Opportunity for thoſe frequent Robberies and Murders, which they call at *Padua*, the *Qui-va-lì*? What can be more ſtrange, than that the Scholars of *Padua* ſhould be privileg'd to knock down thoſe whom they meet, and to break Legs and Arms, without any Hope of Redreſs? For, as ſoon as Night comes on, they arm themſelves, and going out in Companies, hide themſelves between the Pillars of the

of late, the Univerſity of Padua *has been in ſo poor a Condition, and the Number of the Students is become ſo ſmall, that the* Qui-va-lì *is not much to be fear'd.*

One of the principal Lamps in St. Anthony's Chappel was exacted by way of Fine, from the Gentlemen of the Qui-va-lì ? *for killing a Man in the Entry of the Church.*

Porches; and while the poor Paſſenger is ſtruck with Terror at the Hearing of the Queſtion, *Qui-va-lì ?* without perceiving who makes it; another at the ſame time cries, *Qui-va-là ?* ſo without being able to go either forward or backward, the unhappy Wretch muſt periſh between the *Qui--valà*, and the *Qvi-va-lì :* of theſe Sparks make but a Sport. This is what they call the *Qui-va-lì* of *Padua.*

It often happens, that theſe Scholars kill unknown Perſons, or ſome of themſelves, meerly to maintain their pretended Privilege. 'Tis true, theſe Diſorders are not daily committed, for People keep themſelves as cloſe as they can out of harm's way. But it may be ſaid, without exaggeration, that not a Month paſſeth, in which two or three ſuch Accidents do not happen. Not but that this unbridled Licenſe might not be eaſily reſtrain'd; but *Venice*, which inſiſts on the refining of her Politicks, is willing that *Padua* ſhou'd be over-aw'd by this *Patrolle*, which coſts them Nothing, and has other Uſes.

I ſay once again here (in 1712) that theſe Inſolencies have been ſeldom practiſed for ſome Years.

I had Yeſterday a long Diſcourſe with ſome Perſons, who believe that *Padua* was formerly a Sea Port, both becauſe the Ancients ſpeak of it, as a very rich Place, and becauſe when they dig Wells and Foundations of Houſes, they find in divers places Anchors and Maſts. I know not whether this Opinion will ſeem reaſonable to you; but ſince Hiſtory has given us no Account of it, I ſhould rather have recourſe to a more eaſie Way, to explain how Veſſels came up to *Padua*, which is, that there was formerly ſome large Canal having Communication with the Sea.

They affirm alſo, that *Padua* was built by *Antenor*, they ſhow a great Tomb or *Sarcophagus*, in which they have placed the pretended Bones of this old *Trojan*, and it is commonly called

Antenor's

Antenor's Tomb; but this Tradition is not very certain. It cannot indeed be denied, if we are oblig'd to give credit to ſo many ancient Authors, that * *Antenor* came into this Country: And 'tis no leſs certain, according to theſe old Writers, that he built a City which was called *Patavium*. But the Queſtion is, whether this *Padua* be the *Patavium* of *Antenor*; for tho' this Opinion is not improbable, yet thereare Arguments againſt it, as well as for it.

* *See the First Book of the* Æneids. Titus Livius, Martial, Silius Italicus, *&c.* Meſſala Corvinus *ſaith, That the Arms of* Troy *were placed by* Antenor *in the Temple of* Padua; *and that it was a* Sow *in a* Field Or. *'Twou'd be needleſs to beſtow a Reflection on ſo ridiculous a Story, ſince the Uſe of Eſcutcheons, or Coats of Arms, was not eſtabliſh'd above* 600 *Years ago.*

As for the † Tomb it ſignifies Nothing. It is about Four hundred and odd Years, ſince thoſe who were working on the Foundations of an Hoſpital, dug up a Leaden-Coffin, near which they found a Sword. The Coffin had no Inſcription, and upon the Sword were ſome *Leonin* Verſes in barbarous *Latin*. Judge, I pray you, whether this may not as well agree with the *Trojan* Horſe, as with *Antenor*. In the mean time, the immoderate Love which ſome People have for every thing that bears ſome Stamp of Antiquity, made 'em give out, that they had found the Tomb of *Antenor*. A certain Man call'd * *Lupatus*, who was then a Magiſtrate, and a Man of ſome Learning, had alſo his Reaſons, or Prejudices, in favour of theſe Bones; and ſome Years after, put them in that renowned Tomb, which they call at this Day the Tomb of *Antenor*, and which is to be ſeen at the entrance of St *Laurence*'s-ſtreet. He cauſed four Verſes to be Engraved on it, which, you may be ſure, are in *Gothick* Characters: You will perhaps be pleas'd to ſee 'em exactly as they are written.

† *Good* Laſſels *tells us, very gravely, that he doubts whether the Epitaph was written in* Antenor's *Time, becauſe 'tis written in* Gothick *Characters: a very good Reaſon indeed.*

* Lupatus *deſir'd that his Tomb ſhou'd be plac'd by that of his dear* Antenor. *And the two Sepulchres are ſtill in the ſame Place.*

C. Inclitus. Antēnor. Patriamvox niſa quietem.
Tranſtulithucenetum Dardanidumq; fugas.
Expulit Euganeos Patavinā condidit Urbem.
Quem tenet hic humili māmore ceſa domus.

All that is told at large by *Lorenzo Pignoria* in his *Origini di Padua*. One may alſo ſee *Guil. Ongarello* in his Chronicles. *Angelo Portenari*, Felicita di Padua. *Sertorius Urſatus*, Monumenta Patavina. *Sicco Polentonus. Jaq. Cavacio. Tomaſin. Blondus. Merula*, &c.

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The Church of St. † *Anthony* is very large, and full of fine Pieces, both of Sculpture and Painting. There are many magnificent Tombs in it, among which we obſerv'd * that of *Alexander Contarini*, Admiral of the Republick, and Procurator of St. *Mark*; and that of Count *Horatio Sicco*, who was killed at *Vienna* in the laſt Siege. I tranſcrib'd the following Epitaph, becauſe 'tis Hiſtorical, and was made upon one of your Countrymen. It has no Date.

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* *Erected in the Year* 1555. *by* Auguſtin Zott.

Anglia quem genuit, fueratq; habitura Patronum
† Cortoneum celſa hæc continet Arca Ducem.
Credita cauſa necis Regni affectata cupido.:
Reginæ optatum tunc quoque connubium.
Cui Regni Proceres non conſenſere, Philippo
Reginam Regi jungere poſſe rati.
Europam unde fuit Juveni peragrare neceſſe,
Ex quo mors miſero contigit ante diem.
Anglia ſi plorat, defuncto Principe tanto,
Nil mirum, Domino deficit illa pio.
Sed jam Cortoneus Cælo fruiturq; Beatis;
Cum doleant Angli, cum ſine fine gemant.
Cortonei Probitas, igitur, Præſtantia, Nomen,
Dum ſtabit hoc Templum, vivida ſemper erunt.
Angliaq; hinc etiam ſtabit, ſtabuntq; Britanni:
Conjugii optati fama perennis erit.
*Improba Naturæ leges Libitina * reſcindens*
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There cannot be finer Painting in *Freſco*, than that of the Chappel of St. *Felix*: it was done by the famous *Giotto*, who excelled in that Sort of Work. But that which is the moſt conſiderable in this Church is the † Chappel of St. *Anthony*, the great Protector of *Padua*, whom, by way

† *Forty foot long, and Twenty five broad.* Aug. Port.

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of eminency they call *il Santo*. His Body lies under the Altar, which is inrich'd with precious Things. They ſay that the Bones of the Saint caſt forth a very ſweet Odour: thoſe who have the Curioſity to ſmell them, go behind the Altar to a certain Part which is not well joined, and where one might eaſily thruſt in ſome Balſam, or ſuch like odoriferous Subſtance: for there are no ſort of Tricks, the Monks are not capable of playing, eſpecially in this Country. The whole Chappel is lined with *Baſſo Relievo's*, of white Marble, in which are repreſented the principal Miracles of St. *Anthony*. Almoſt the whole Work was done by *Tullius Lombardus*, *Hieronymo Campagna*, and *Sanſovin*. There are alſo Nine and thirty large ſilver Lamps, which burn Night and Day round the Altar. I will not trouble you with that multitude of Stories, which thoſe who ſhew this Chappel, are wont to relate concerning their Saint.

From this Church we went to that of St. *Juſtina*, which is very large and beautiful, though it be far from the Perfection to which they deſign to bring it. 'Tis pav'd with ſquare Pieces of Marble, red, black, and white; the Roof of the great Nave or Body of the Church hath ſeven Domes, which give it both Light and Ornament. There are alſo two Domes, on the Roof of each Arm of the Croſs. Beſides the great Altar, which is a ſtately Work, there are Twenty four others of fine Marble. And whereas the Church of St. *Anthony* is full of Monuments, they will not ſuffer any in this: There is * only one Inſcription, which ſays, That the Church was built at the only Charge of the Convent. The † *Baſſo relievo* of the Benches in the

* *Since that Time they have put up three or four other Inſcriptions which relate wholly to St.* Juſtina. † *This Work was perform'd in* 22 *Years, by a* Frenchman *called* Ricard.

Choir

Choir is admirable, and the Deſign is very fine in all Reſpects. It repreſents the Prophecies of the Old Teſtament, relating to *Chriſt*, with their Accompliſhment in the New. The Martyrdom of St. *Juſtina*, which is over the great Altar, was done by *Paul Veroneſe*.

I will not undertake to give you a particular Deſcription of this Church. The Monaſtery is alſo very large: it has ſix Cloyſters, and ſeveral Courts and Gardens. I will not trouble you with an Account of the Image of the Virgin, which † flew from *Conſtantinople* when it was taken by the *Turks*: Nor will I add any thing concerning the Bodies of the Saints, or the other Relicks, of which this Church is full; for theſe Stories wou'd engage me in endleſs Digreſſions.

† *See* Baron. An. 726, *and* 730. *In the ſame time, one of the* Polar Stars *hid it ſelf for anger* (G. T. Voſſius de Idol. *l* 2. *c.* 30. *See alſo* Ovid. Faſt. L. 4. V. 167, &c. *about* Electra, *one of the* Pleyades. —Pudore latet.

The large open Place which is near to it, was formerly call'd the *Field of Mars*. I cannot imagine why People, who are ſo fond of honourable Titles, have robb'd it of its ancient Name, to call it ſimply, || *Prato della valle*, the Meadow of the Valley.

|| *There is a little Space in the midſt of this Place call'd and diſtinguiſh'd by the Name of* Campo Santo; *becauſe, as 'tis reported, ſeveral Martyrs ſuffer'd Death in it heretofore.*

* The Hall of the Town-Houſe is very large and dark; it is One hundred and ten common Paces long, and Forty broad; and there are ſeveral Monuments in it, that were erected for illuſtrious Perſons. Since *Padua* had the happy chance to redeem its Founder out of the Obſcurity in which he had lain for near Three thouſand Years: It was but juſt alſo, that the firſt unknown Tomb they met withal in this City, ſhould ſerve to honour the Memory of *Titus Livius*, the famous Hiſtorian who was born there, or there about.

* 256 *Foot long, and* 86 *broad*, Angelo Portenari. *This Hall has the Figure of a* Rhomboides, *and is not ſupported by any Pillars.* Peter Aponus, *who was the Architect, and a famous Necromancer*, *ſays* Cardan, *adorn'd the Roof with Conſtellations, and Aſtronomical Figures, which are ſtill remaining.*

The

* The Diſcovery of this pretended Tomb, in the Year 1413, was attended with the univerſal joy and acclamation of the People. There was found in the Gardens of St. *Juſtina*, a Coffin of Lead, ſix Foot long, not unlike that of *Antenor*; and they preſently concluded, that it was the Coffin of *Titus Livius*, (*Livii mox clamatur*,) becauſe that Hiſtorian was a Prieſt of *Concord*, and the Convent of the *Benedictines* of St. *Juſtina*, is built on the Ruines of a Temple, which was of old conſecrated to that Goddeſs. When the Noiſe of this Diſcovery was ſpread abroad, all the City ran thither, with inexpreſſible Tranſports of Joy and Zeal: *Commigrare ad Illum vidiſſes omnes —— ipſi Lanii, Sutoreſque.* The People touch'd their Beads on the Shrine of the ſuppos'd *Titus Livius*, as if he had been ſome new Saint. *Tum Memoriâ*, † *tum Reverentiâ Dentes furantur; quamobrem, ſerò licet, ſub clave ſecretiore clauduntur. Hunc quaſi Deum pene colebant, & ne iſtis oſſibus ſi diutiùs ſupereſſent ad Gentilitia Populus revocaretur, conſuluit, qui Abbatis tenebat vices, ea oſſa combu-*

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* *The whole Story, with all its Particulars, at large, is related in a long Letter written in* Latin *by* Sicco Polentonus, *an Eye-witneſs of it, to the Learned* Nic. Florentin, *dated the firſt of* Nov. 1414. *and this whole Letter was publiſh'd by the curious and learned* Lawrence Pignoria, *in his* Origini di Padua. *Page* 124. Polentonus *was then Chancellor of* Padua.

† *Quidam ex oſſibus fragmenta diripiebant: id, quaſi ad æmulationem Reliquiarum Sanctorum Dei impiè factum.* (*Jac. Cavacius* cited by *Sertorius Urſatus* in his *Monumenta Patavina*, Lib. 1. Sect. 1. Page 29.) This *Cavacius* relates the ſame Things as *Polentonus* (whom he calls *Xico*, and not *Sicco.*) *NB.* that there were ſome Perſons, tho' but a ſmall Number of 'em, that diſapprov'd of all theſe Idolatries and Fooleries; witneſs the Abbot's Brother, who would have burnt it all. And there were ſays the ſame good *Polentonus*, ſome *Calumniators*, that durſt ſay, they could prove by Anatomy, theſe Bones were the Bones of a Woman: but they were forc'd to yield to the Multitude.

rere;

rere ; & in pulverem ventis dare.— Vt confluentium Multitudinem refrænaret, furibuſque occaſionem obſtrueret, voluit Zacharias (Triviſanus Prætor) proprio in penetrali poni.— Mauſolæum decens fabricandum, omnes univocè dicunt, & contribuere pollicetur quiſque. But many private Perſons offer'd to be at all the Charge of that *Mauſolæum*, provided they might erect it in their own Houſe. *Ampliſſimi Viri, Cives optimi, Henricus Miles, & Petrus — Fratres Scroffegni pro liberalitate ſua offerebant ſe omnem impenſam facturos, ſi ad domum ſuam opus hoc fabricari daretur. Idem obtulit Ludovicus Buzzacarinus vir utique clariſs. literatiſs. & ditiſs. at nemo impetrare id potuit.*— Every one rejoyc'd, that he was born in that happy Age, when this precious Treaſure was diſcover'd —— *Rem veluti oblatam Divinitus efferunt. Quique hoc contigiſſe hac Ætate maximè collætantur.* In fine, *Titus Livius*, after he had eſcap'd being torn to pieces by a People wonderfully fond of Relicks, was inclos'd in a Wooden-Coffin, that he might be the more eaſily carry'd. They loaded it with Branches of *Lawrel* (*ramuſculis Lauri ſuperfixis,*) and the moſt conſiderable Perſons in the City, * carried it *ad Aulam*, &c. (*Sicco Polentonus* himſelf was one of the Bearers.) The Monument, which is now to be ſeen, was erected in the great Hall of the Palace of Juſtice ; and the following Inſcription was afterwards added, it having been found, they ſay, in the Neighbourhood of the Place, where the Temple of *Concord* formerly ſtood.

* *What was carried in Proceſſion* (per frequentiora Urbis loca, *ſays* Cavacio) *was only the Honorary wooden-Coffin which was empty ; for the Bones remain'd in the Church of St.* Juſtina, *till the Year* 1547, *as* Sertorius Urſatus *has written in his* Monumenta Patavina —— Monumentum vetò Livii quod in D. Juſtinæ Æde conſervabatur Anno. 1547, in Prætorium unà cum ipſius oſſibus fuit tranſlatum, ubi noſtrâ Ætate conſpicitur.

V F
T. LIVIUS
LIVIAE T. F.
QVARTAE L.
HALYS
CONCORDIALIS
PATAVI
SIBI ET SVIS
OMNIBVS.

† *This Head was in the poſſeſſion of* Alexander Baſſan, *a Gentleman of* Padua. *Some Antiquaries think 'tis the Head of* Lentulus Marcellinus.

At the Top of this Monument there is a †Marble-Head, which *Orſatus* ſays, was given by *Alexander Baſſano* of *Padua*, to ſupply the Place of that of *Titus Livius*. The Braſs Statue, on the right Hand in a Nich, holding a Branch and a Globe, repreſents (if I am not miſtaken) Eternity. The other Statue on the Left, is *Minerva*. Under the firſt of theſe Statues, is the *Tyber*; under the ſecond, the *Medoacus*; and between theſe two Rivers the She-Wolf Suckling the two famous Twins. In the middle of all, is the Inſcription I have juſt now mentioned. V F T. LIVIVS, *&c.* and underneath a tender Mark of the Zeal of the Gentlemen of *Padua*, for the *BEATO Titus Livius*, the Glory of their City, in theſe Words: (by *Lazarus Bonami, politiorum Literarum Profeſſor in Gymn. Patav.*)

Oſſa, tuumque Caput, Cives, Tibi, Maxime LIVI
Prompto animo hîc omnes compoſuere tui
Tu, Famam æternam Romæ, Patriæque dediſti;
Huic Oriens, illi, fortia Facta canens.
At tibi dat Patria hæc, & ſi majora liceret
Hoc totus ſtares aureus ipſe loco.

T.

T. LIVIUS.
QUARTO IMPERII TIBERII CÆSARIS
ANNO
VITA EXCESSIT.
ÆTATIS VERO SUÆ
LXXVI.

There are other Inſcriptions that I could add in the Supplement.

The Bones, the Head, and the Inſcription belong to *Titus Livius*, and to the naked Truth, exactly as it is true that *Romulus* and *Remus* have ſucked a *She-Wolf:* all fabulous Things. But, pray, conſider the Conduct of theſe People with their Pagan *Livius*, whoſe Bones they kept 124 Years in a Church, with a religious Veneration; whilſt according to the Laws of *their Inquiſition of Faith*, they cruelly burn poor Chriſtians, whoſe Hope, and Foundation of Religion are the ſame as theirs.

Moreover we muſt obſerve, that *Titus Livius* was not properly of *Padua*: ſome indeed pretend he was born at *Teolo*; (*Titulum*) but *Portenari*, *Ungarellus*, *Pignoria*, *Orſato*, *Salomonius*, and other good Authors maintain 'twas at *Apono*, (*Aponum*,) five Miles from *Padua*.

To leave the Fables and Incertainties of Antiquity, and come to ſomething that is new and real: I ſhall give you an account of another Monument, which we ſaw in the ſame Hall, and which is worthy of Obſervation. Some have exalted *Suſanna* above *Lucretia*, but it may be juſtly ſaid, that the Marchioneſs *d' Obizzi*, ſurpaſſed *Suſanna* and *Lucretia* both; ſince when ſhe ſaw Death preſent before her, ſhe reſolv'd to ſuffer it couragiouſly, rather than to ſuffer her Chaſtity to be violated. A Gentleman of *Padua*, was poſſionately in love with this young and

and beautiful Lady, and found an Opportunity to get into her Chamber when ſhe was in Bed, in the Abſence of the Marqueſs *d' Obizzi* her Husband. 'Tis probable that he try'd the ſofteſt and moſt gentle Ways, before he proceeded to acts of Violence. But at laſt, when he ſaw he could not prevail, his Love turned to Fury, and he was ſo tranſported with rage, that he ſtabbed this Vertuous Lady. Here is the Inſcription:

Venerare, Pudicitiæ Simulachrum & Victimam, Lucretiam de * *Dondis ab Horologio Pyæneæ de Obizzonibus, Orciani Marchionis Uxorem. Hæc inter noctis tenebras, maritales aſſerens tædas, furiales recentis Tarquinii faces, caſto cruore extinxit. Sicque Romanam Lucretiam, intemerati tori gloriâ vincit. Tantæ ſuæ Heroinæ generoſis Manibus hanc dicavit Aram Civitas Patavina. Decreto. Die* 31. *Decemb. Anni* 1661.

* *'Tis a Noble Family at* Venice. *'Tis ſaid that they have added* ab Horologio *becauſe one of their Predeceſſors, was the contriver of that great curious Clock that is to be ſeen at* Padua.

☞ This is the Inſcription, juſt as I ſaw and tranſcrib'd it, in the great Hall at *Padua*, the ſeventh of *December*, 1687. But* now, and a great while after that, as I am making ſome Corrections and Additions to the former Editions of this Book, I found among my Papers, a different Copy of the ſame Inſcription; the Author of which, is ſaid to be *Dom Leon Matina*, Abbot of *Mont-Caſſin*, and Profeſſor of Divinity at *Padua* in 1674. I am very much miſtaken if I have not found this Honorary Epitaph in the Library at *Wolfenbutel*, near that of the Celebrated *Helena Cornaro* (*Helena Lucretia Cornelia Piſcopia.*) However it be, I will add it here, to the former.

* 1712.

Venerare,

Venerare, Hoſpes, Pudicitiæ Simulacrum & Victimam,
Cui hanc Aram Patavini erexere Proceres.
LUCRETIAM, ſcilicet, DE DONDIS AB HOROLOGIO
Quæ Latinam Lucretiam intemerati Thori
Gloriâ vicit.
Hæc, inter Noctis tenebras Maritales aſſeruit Tedas,
Et furiales recentis Tarquinii faces
caſto cruore extinxit.
Per Januas ſaucii oris, juguli, pectoriſque,
Impiâ Novaculâ reſeratas,
Candidam efflavit Animam.
Tam fortis Heroinæ
Quam Numen Pio ANEÆ ex OBIZZONIBUS,
Orciani Dynaſtæ Connubio junxit,
Glorioſis Manibus,
Patria Lachrymis, Italia Atramento
Parentavit.
Anno M. DC. LXXII.

You will doubtleſs commend the *Paduans*, for taking care to eternize the Memory of ſo rare a Virtue, that met with ſuch a barbarous Treatment: And perhaps your Curioſity will prompt you to deſire the Continuation of the Story.

When the Marchioneſs was ſurpriz'd in her Bed, her only Son, about five Years old, was with her; but the Murderer having carried him into a Neighbouring Chamber, before he perpetrated his horrid Villany, the Child could not ſee all that paſſed. The thing being brought to light, the ſaid Murderer, was taken into Cuſtody upon Suſpicion. It was known that he had an Inclination to the Marchioneſs: the Child gave ſome Information; ſome Neighbours affirm'd, they had ſeen the Gentleman in that Part of the City: they found a Button of his ſleeve on the Bed, fellow to that which he ſtill wore;

wore; and theſe Things were ſtrong Preſumptions of his Guilt. They, then, put him to the Torture, both ordinary and extraordinary, but he ſtill denied the Fact; and after fifteen Years Impriſonment, his Friends, by their Importunity, ſaved his Life, and even, as I ſuppoſe, obtained his Liberty, which yet he enjoyed not long; for ſome Months after his Deliverance, the young Marqueſs, which was the Child I ſpoke of, ſhot him with a Piſtol in the Head, and ſo revenged the Death of his Mother. He is at preſent in *Germany*, in the Emperor's Service.

There are in this City ſeveral Cabinets of Curioſities, and ſome skilful Antiquaries. But it muſt be acknowledg'd, that Mr. *Patin*, Profeſſor of Phyſick, excels all the Criticks in the World, in explaining ſuch Intricacies Never any Man was Maſter of a truer and more judicious Taſte for theſe Curioſities; of a more extenſive Knowledge in all other reſpects about Antiquity; or of a more obliging and communicative Temper.

'Twou'd be unreaſonable to leave *Padua*, without giving you ſome account of the Univerſity; tho' it muſt be acknowledg'd, that 'tis at preſent in a very mean Condition. Of Ten Colleges, there are Nine employ'd in other Uſes: but * that which remains is a pretty fine Building. There is nothing more requir'd to become a Divine here, than to learn by rote thoſe wretched Schoolmen whoſe Doctrine is as oppoſite to true Divinity, as Darkneſs is to Light. The pretended Philoſophy of *Ariſtotle* is that with which they are only acquain-

* *The* Ox-*College, ſo call'd, becauſe it ſtands in a Place where there was formerly an Inn which had an* Ox *for the Sign. 'Tis alſo call'd, The Publick Schools. There are Eleven Auditories in it, and a fine Anatomical Theater. The Univerſity was formerly at* Treviſe.

ted.

ted. And he that has furniſh'd himſelf with a ſufficient Stock of Sentences out of *Hippocrates* and *Galen*, and is able to quote 'em in their own Language, without forgetting the Book, Chapter, or Paragraph, paſſes, without diſpute, for a learned and expert Phyſician.

There are about Eight hundred *Jews* in the City, according to their own Computation. They have three Synagogues. The *Ghetto* has three Doors, and over the principal Door there is an Inſcription which begins thus, *Ne Populo Cæleſtis Regni Hæredi uſus cum exhærede eſſet*, &c.

The Amphitheater of *Padua* was larger than that of *Verona*; but there remains nothing of it but miſerable Ruines. *Lawrence Pignoria* gives a ſort of a Plan of it; according to which 'tis 710 Foot long, including the Thickneſs of the Walls, and the reſt of the Building. I muſt further tell you, before I end my Letter, that I went lately into the Tennis-Court, and was ſurpriz'd to find the Walls white, and the Balls black, and Rackets as large as Sieves: 'tis the Cuſtom of this Country.

I am,

SIR,

Padua, Dec. 7. 1687.

Your, &c.

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I am,

SIR,

Padua, Dec. 7. 1687.

Your, &c.

LETTER XVI.

SIR,

IT was an extraordinary ſatisfaction to me to meet with your Letter in this Place; for beſides the Pleaſure I had to learn good News of you; you have done me a ſingular kindneſs, in propoſing Queſtions to me, about thoſe Things concerning which you deſire to be moſt particularly inform'd. Aſſure your ſelf, Sir, my beſt endeavours ſhall not be wanting to anſwer your Demands exactly: I entreat you to continue the ſame Method hereafter, that I may be better enabl'd to ſend you ſuch Accounts as may be acceptable to your ſelf, and thoſe of our Friends, to whom you communicate them.

You deſire me to tell you ſincerely, whether our preſent Travels be really pleaſant to us; or at leaſt, whether the Pleaſure we take in them be not over-balanced by the Trouble which they give us. I am not at all ſurpriſed that you ſhould entertain ſuch a Doubt of it; for tho' we are neither among the Savages of *America*, nor in the Deſarts of *Arabia*, we have ſometimes the Mortification to meet with ſome Difficulties. The Weather is very rough; the Way of Travelling ordinarily unpleaſant, and the Days ſo ſhort, that we get late in at Night, and riſe very early: We oftentimes meet with hard Lodging, and worſe Diet; and beſides, Travellers are certainly expoſed to many Dangers. Nevertheleſs, with a good ſtock of Health, Money, Chearfulneſs, and Patience, we have ſurmounted theſe Difficulties,

ties, even almoſt without taking notice of them. This I ſay, with Time, Men take new Cuſtoms, and find Remedies to many Evils. We take ſome Days of reſt when we think we want it. The variety and perpetual Novelty of Objects recreate the Spirits as well as the Eyes. A little wearineſs ſupplies all the defects of a Bed, and Exerciſe ſharpens our Appetites: (*Offa, & torus herbaceus, famis & laboris dulciſſimæ medelæ ſunt.*) With good Furrs we defended our ſelves againſt the Cold, in ſpite of all the Froſts and Snows of the *Alps*: And to conclude, without inſiſting upon thoſe general Reaſons, which render Travels profitable and pleaſant, I can aſſure you, that the tendereſt and moſt delicate Perſons in our Company, have hitherto eaſily overcome all thoſe Obſtacles, which might have baulk'd our Pleaſure and Satisfaction. Our ſtay at *Venice* will perfectly recruit us; and when we ſhall proceed on our Travels, the Sweetneſs of the Spring will inſenſibly begin to ſucceed the Rigours of the Winter.

VENICE.

I have let a whole Month paſs without writing to you, ſince we arrived in this City, that I might have time and opportunity to obſerve every thing that is remarkable; and to reflect at leiſure upon what I ſee, or hear. I will tell you nothing but what I have ſeen my ſelf, or of which I have had particular Information. You are in the right to conclude, that I will not undertake to give you a Deſcription of *Venice*; that would be a Work too tedious, and foreign to my Deſign. Yet, I will not affect to tell you only ſuch new and ſingular Things which were never mention'd by any other. Being willing to be ignorant of what others have written; I will ſpeak as an Eye-witneſs, and repreſent to you, as naturally as I can, the principal part of

ſuch Things as I ſhall judge worthy of Obſervation, without taking any notice of what others have ſaid. You will perceive, that I have chiefly taken care to anſwer all particular Queſtions you have asked me: If you have forgotten any thing, you may acquaint me with it in your next Letter.

Venice is ſo ſingular a Place, and ſo extraordinary in all reſpects, that I reſolv'd to conſider it with care: I fill my Memorials with all ſorts of Things; and I hope I ſhall be able to give a ſatisfactory Anſwer to moſt of your Queſtions. But I muſt advertiſe you of two Things, before I put an end to this little Preface. The firſt is, that I reſerve ſome particular Obſervations, to be communicated to you in a more proper Time: The other is, that I will not oblige my ſelf to any order in my Remarks, but relate Things as I chanc'd to meet with them, as I have already intimated to you in another Place.

We parted from *Padua* on the Twentieth of the laſt Month, and came hither betimes that Evening. There are many good Villages on the Way, and a great many Houſes of Pleaſure, which belong to noble *Venetians*, and were contriv'd, for the moſt part of 'em, by *Palladio*. Our *Augsburg Vetturino* brought us to *Meſtré*, which is a little Town on the Bank of the *Lagunes*, five Miles from *Venice*. I have read ſomewhere in *Mezeray*'s Hiſtory, that the *Adriatick*-Sea was frozen in the Year * 860, and that they went in a Coach from the main Land to *Venice*. As for us, we were oblig'd to take *Gondola*'s at *Meſtré*, and were about an Hour and an half on the Water.

* *Others ſay, in* 859.

VENICE. *call'd the Rich.*

That I may give you a true *Idea* of *Venice*, I muſt in the firſt place deſcribe thoſe Waters in the midſt of which it is ſeated. The general Opinion of Geographers is, That *Venice* is built in the Sea, and

and this in ſome meaſure is true; nevertheleſs, it requires Explication: 'Tis certain it is not the main Sea, but drown'd Lands, yet, ſuch as were drown'd before the Building of *Venice*, that is at the leaſt, thirteen or fourteen hundred Years ago. The greateſt Ships ſail in ſome places on thoſe Waters; and there are Channels by which thoſe that are of no greater Burden than two hundred Tuns, can go up to *Venice* it ſelf.

The principal Canals that lead from the Land to *Venice*, are thoſe of *Lido*, *Mamaloco*, and *Chioſa*. As for the Canals of *Fucino*, *Meſtré*, St. *Eraſmus* and of *the three Gates*, they are of leſs Conſideration. There are ſeveral others, but ſeldom any Boats, except thoſe belonging to Fiſhermen, or of the ſame largeneſs, that venture into theſe laſt: Nay even the Water of the Canal call'd *Fucino*, is at preſent ſupply'd by Sluices. The Courſes of theſe Waters, and Roads, are mark'd by long Poles thruſt into the Water at a certain diſtance from each other; a very neceſſary precaution, when Waters coming from the Sea lays all the Lagunes at Level; for the Canals are not exactly ſtreight. Thoſe Salt Waters have a free Communication with the main Sea, by the Ebbing and Flowing Tides. The Oyſters, and other Shell-fiſh ſtick to the Foundations of the Houſes of *Venice*, and *Murano*, as they do to the Rocks in the middle of the Sea; ſo that it may be ſaid in a manner, that *Venice* is ſeated in the Sea. Yet, as that drown'd Land was formerly a Mariſh; and as theſe Waters that have but little depth, are but a draining, or an overflowing of the ancient Sea, this Extent of Water is only conſidered at *Venice*, as a Lake or Mariſh, and they gave it the Name of *Lacuna*. I obſerve, that the greateſt part of Strangers adopt this Word, every one diſguiſing it according to his own Language,

See what Mr. de St. Didier (*an Author particularly inform'd*) *has written about this, in his deſcription of* Venice, Chap. *1. to the end of it: and* Chap. 24. *concerning the Flux and Reflux*, &c.

for want of a fit Term to expreſs it. *Lacune* hath another Signification in *French*, which perhaps is the Reaſon that they change here the *C* into *G* and call it *Lagunes*. Tho' this be a barbarous Word, and newly invented, I muſt make uſe of it, rather than give my ſelf the Trouble to contrive another.

† They have Mills, and other Machines, to empty the Mud and Ouſe, which gather continually, and diſcover themſelves in ſeveral Places, when the Sea is at the loweſt Ebb. They have turn'd the Mouth of the *Brenta*, and ſome other Rivers, to prevent their throwing of Mud and Sand into the *Lagunes*; and that the Earth may not regain from the Sea, which would be very prejudicial to *Venice*, whoſe Strength and Security conſiſts in its Situation. 'Tis true, that as this City is oblig'd to labour inceſſantly, to keep the Waters which environ it at a certain Depth, to prevent its being re-united to the Continent; ſo it would not be for its Advantage in every reſpect, that theſe Waters ſhould have a great and general Depth; becauſe while things remain in or near the ſame Poſture they are now in, it is, in a manner, impoſſible to approach to *Venice*, either by Sea or Land. * When *Pepin*, Son of *Charle-*

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† *Thoſe that have criticis'd upon theſe Mills, as if we were ſpeaking of Wind-mills, have diſputed againſt a Chimera of their own Imagination*: Moulin *in* French, *is us'd to expreſs all Sorts of Machines, that being mov'd by an outward Force, give a violent Impreſſion on things. Conſult the* Dictionaries *of the* Academy, *and* Furetiere, *upon the Word* Moulin. *There are ſeveral ſorts of Machines made uſe of, to throw up the Sand and Mud, of which the Canals wou'd inſenſibly be fill'd up.*

* *Our famous Hiſtorian* Mezeray, *ſays poſitively that* Pepin *ſail'd from the Port of* Ravenna, *and enter'd the Lake of* Venice; *but, that for want of being inform'd of its depth, muddineſs, and difficulty of the Road, his Fleet met with a terrible Diſaſter in it.* (Abregé de Mezeray, dans la vie de Charlemagne.)

Charlemaign, King of *Italy*, undertook to expel the Doge *Maurice*, and his Son *John*, who was his Aſſociate, he parted from *Ravenna* with his Fleet, imagining that he cou'd eaſily find a Paſſage thro' the Canals: but whilſt the Doge's Ships ſteer'd their Courſe through the navigable Chanels, without meeting with any Misfortunes, *Pepin*'s Veſſels ſtruck, and ſunk in the Mud on all Sides; ſo that after a great Loſs, he was conſtrain'd to fly with the Remainders of his wreck'd Fleet. It is manifeſt, that could this Fleet have paſſed every where with full Sails, this Expedition had ſucceeded better. 'Tis about three hundred and odd Years ſince the *Genoeſes* receiv'd the like Chance.

I believe you do by this time ſufficiently comprehend what is meant by the *Lacune di Venetia*: Repreſent then alſo to your ſelf the City of *Venice*, which riſes out of the midſt of theſe Waters, with thirty or forty large Steeples, and is at leaſt a League and a Half diſtant from the Land. 'Tis certainly a very ſurpriſing Object to ſee this great City without any Walls, or Ramparts, beaten on every Side with the * Waves, and yet remain on its Piles as firm as on a Rock.

* *This Term has been inconſiderately conteſted, as if we were not ſpeaking of the Waves of a Lake, and of a River as well as thoſe of the Sea: They ought to conſult the Dictionary of the Academy, before they venture to make ſuch a Criticiſm. By the way, I'll ſay here, the Cenſurer ought to be inform'd, that neither* Placencia, *nor* Cremona *are not, to ſpeak ſtrictly, ſeated on the Banks of the* Po, *in ſuch manner that they are waſh'd by the Streams of that River. Both* Placentia *and* Cremona *are ſituated above Five hundred Paces from it: One may come in to* Cremona *through a Canal drawn from the* Po.

I know that all Geographers agree, that *Venice* is compos'd of Seventy two Iſles; nor will I controvert ſo generally receiv'd an Opinion: But I muſt confeſs, that I can by no means conceive what theſe 72 Iſles ſhould be; and I dare aſſure you, that this Account gives a falſe Notion of

the Ground-Plot and Situation of this City. It would ſeem by this Deſcription, that there were Seventy two little Hills, one near the other, and that theſe little Eminencies being all inhabited, had at laſt form'd the City of *Venice*, which is not at all true. *Venice* is generally flat, and built on Piles in the Water for the moſt Part. The Water waſhes the Foundations of the Houſes which it touches, to the Height of four five Feet; and the Breadth of every Canal is parallel. 'Tis true, they have made the beſt uſe of ſeveral Spaces of a reaſonable bigneſs, which may, indeed, give occaſion to believe, that there was formerly ſome Land there, but not Seventy two Iſles.

For the Streets, they are very narrow, and the moſt Part of 'em ſeem to have been fill'd and rais'd with Mud and Rubbiſh, eſpecially along the Canals; for it is not at all probable, that they have a Solid natural Ground. If all the Diviſions which the Canals make, were reckon'd for Iſles, we ſhould find near Two hundred, in ſtead of Seventy two. It might be farther obſerv'd, that the Number of theſe Iſles might be arbitrarily increas'd, and new ones made in any Place, by fixing Piles, and building Houſes upon them; as Bridges are built by means of *Baſtardeaux* in the deepeſt, muddieſt, and moſt rapid Rivers; nay, even in the Sea alſo, (as at *Pouzzolo* and *Dunkirk*,) and as ſeveral Moles, in a great many Havens of the Sea; ſo that taking the Thing after this manner, they cou'd make ſuch artificial Iſlands where they pleaſe.

We are not to take notice of what is commonly ſaid of the Greatneſs of *Venice*: ſome give it Eight Miles Circuit, and others allow but Seven. As for me, I aſſure you *Venice* is neither Eight nor Seven Miles in compaſs. They reckon

'kon Five Miles from *Meſtré* to *Venice*, which Way we came in an Hour and half, with two Rowers; and we took a Turn about *Venice* in the ſame Space of Time, with two other Rowers, who made neither more nor leſs haſte than thoſe of *Meſtré*: Judge then by this, of the Circuit of that City. Conſider too, that our *Gondola*, was frequently obliged to deſcribe a larger Compaſs, to avoid the little Capes which the City makes in ſeveral Places, and by conſequence the Line that it made was much greater than the true Circuit of the City. Beſides, to mark the Circumference of a City, without conſidering its Figure, is not a competent Way to determine the Largeneſs of its Extent. One might eaſily demonſtrate, without great help of Mathematicks, that a City which is Eight Miles in compaſs, for Example, may contain a leſs Number of Houſes, than another City which is only Four Miles, or leſs if you pleaſe. This depends upon the Regularity or Irregularity of the Figure. This Truth, which is undeniable, is the Reaſon that I never will pretend to repreſent the Bigneſs of Cities by the Meaſure of their Circuit; for that might betray you into very conſiderable Errors. I ſhall uſually content my ſelf, with telling you, that a City is either Large, or very Large; Little, or very Little: And I am perſuaded that ſuch Expreſſions as theſe, may give you a ſufficient *Idea* of its Extent.

This is what made Polybius *ſay, That* Sparta, *which had but Forty eight* Stadiums *in compaſs, was twice as big as* Megalopolis, *which had Fifty.* [*A* Stadium *contain'd* 125 *Geometrical Paces.*]

The Number of Inhabitants is another thing which is haſtily determined, but ſeldom well examin'd. It is commonly reported at *Venice*, that there are two hundred thouſand Souls in the City, and ſome have advanc'd the Number to three hundred thouſand; but we muſt not rely upon theſe frivolous Opinions. When the Trade of *Venice* flouriſh'd, 'tis probable, that the Number

ber of its Inhabitants was much greater than it is at preſent: But if we may give Credit to the Report of a Perſon who hath been ſettled here for a long time, and aſſures me, that his Calculation is very exact; *Venice* does not at preſent contain more than a Hundred and thirty or forty thouſand Souls, comprehending the Iſle of *Giudeca*.

Thoſe who pleaſe themſelves with repreſenting *Venice* as a very populous City, take great care to inculcate, that it has neither Gardens, nor void Places, nor Church-yards, and that the Streets are very Narrow. But when, on the other Hand, they would deſcribe the Beauty of *Venice*, they magnifie its Gardens, its Places or Squares, and the Breadth and Number of its Canals. I read the other Day in a *Venetian* Author, that he counted in *Venice* Fifty three Publick Places, and Three hundred and thirty five Gardens. Thus you may ſee how variouſly things are repreſented. But to ſpeak the Truth, there is a mixture of Truth and Falſhood on both Sides. I will not deny, that there may be Fifty three Spaces, great and ſmall, to which this Author hath thought fit to give the Name of *Places*; and the ſame may be ſaid of his Gardens. But if we take a particular view of theſe *Places* and *Gardens*, we muſt conclude him to be too prodigal of ſuch honourable Titles. To ſpeak properly, there is but one *Place* at *Venice*, the famous and magnificent *Place* of St. *Mark*. But let us allow him the liberty to beſtow that Name on Five or Six void Spaces more, which are neither large nor beautiful; yet all this comes far ſhort of Fifty three *Places*. There are alſo ſome Gardens here and there, particularly towards *Santa Maria del' Orto*; but if we ſet aſide Fifteen or Twenty, or ſhould even allow

low Thirty, or Thirty five, to deſerve to be ſo call'd, I can poſitively averr, that the Three hundred which remain, would not, one with another, be Ten Foot ſquare; and are not theſe very noble Gardens? Nor is the other Account exactly true; for beſides the Gardens and void Spaces that are in *Venice*, there are many Parts of it very thinly inhabited. 'Tis true, indeed, there are no Church-Yards. As for the Argument that is brought from the Narrowneſs of the Streets, it is a Sophiſm eaſie to be clear'd. The Streets are narrow, I confeſs, and ſo narrow, that the juſtling of Elbows in the moſt frequented of 'em, is very troubleſom; but pray, the Canals ought not to be reckon'd inſtead of Streets? If the Canals were fill'd and pav'd, the nartowneſs of the Streets could not be alledg'd.

I muſt tell you, ſince we are on this Subject, that all the City is ſo divided with theſe Canals and Streets, that there are but few Houſes where you may not go to by Water as well as by Land; tho' every Canal is not border'd with a double Quay, as in *Holland*, for the Conveniency of thoſe who go on Foot. There are, indeed, * ſome of theſe; but very often the Canal takes all the Space from one Row of Buildings to another. The Streets are in the little Iſles that are form'd by the Canals; and there are about 450 Bridges diſpers'd among thoſe Canals; ſo that there is but few Parts of the City, to which one may not go either with or without a *Gondola*. 'Tis true, all theſe little Paſſages, and all the Turns that muſt be made to find the Bridges, make *Venice* a true Labyrinth. But the beſt way of giving you a juſt Idea of the Plan of *Venice*, is to ſend you a Draught of it, which is the moſt Exact of all thoſe that have been Drawn by me. The

I find Mr. de St. Didier *has ſaid the very ſame thing.* (Part 1. ch. 4.)

* *On the Canal* Regio, *and ſome others.*

See *in the Third Volume.*

The famous *Piazza* of St. *Mark* was the firſt Place which our Curioſity prompted us to viſit, after our Arrival at *Venice*; and it is really the Soul and Glory of that City. The Church of St. *Mark* fronts one of the Parts of this Place, and that of St. *Geminian* the oppoſite; and the *Procuraties*, which are both very regular Buildings of a Sort of Marble, and finely adorn'd, border the two Sides of the Place with large Portico's, which much enlarge it, and at the ſame time contribute to its Embelliſhment and Conveniency. This *Place* is Two hundred and fourſcore Paces long, and One hundred and ten broad. When you come from the Church of St. *Geminian* towards that of St. *Mark*, and inſtead of entring there, you turn to the Right hand; the *Place* turns alſo, forming an *Equerre*, or a Right-angle; and this Second *Place*, whoſe Extremity reaches to the Sea, is Two hundred and fifty Paces long, and Fourſcore broad: This is the Part which they call the *Broglio*. The Palace of the Doge is on one Side of it, and the *Procuraties* are continued on the other. All this conſider'd together, makes an admirable Show, and may paſs for a moſt noble Place.

The Galley over-againſt this Second Place is always kept in readineſs for Action; and it lies conſtantly in that Place, that it may be always at hand in caſe of any unexpected Accident.

'Tis commonly ſaid, that the Galley ſlaves learn their Exerciſe there.

The Tower of St. *Mark* is near the Angle of the *Equerre* within, and does a little ſpoil the Symmetry of the Place. This Tower is about Three hundred Foot high, comprehending the Angel, which ſerves for the Weather-Cock. Formerly the Top and the Angel being all over gilt, when the Sun ſhined, thoſe at Sea might perceive the Tower at Thirty Miles diſtance; but now the Gold is gone, it ſcarcely appears. You go up to this Tower by a Stair, without Steps, like

The Figure of an Angel.

that

that at *Berlin*, and at *Geneva*, of which I remember I have diſcours'd with you. You may eaſily judge of the Beauty, Variety, and Rarity of the Landskip which is diſcover'd from the Top of that Tower.

The *Broglio* is the Walk of the *Nobles*: They take up always one Side of the Place; ſometimes for Sun, and ſometimes for Shade, according to the Seaſon. Since theſe Nobles are very numerous, and not eaſily to be accoſted any where elſe, the *Broglio* is the general Rendezvous, where Viſits are made, and a great deal of Buſineſs diſpatch'd. No Perſon is ſuffer'd to mingle with them, on that Side of the * *Broglio* where they walk, except in croſſing; but the other Side is free. This Place is ſo particularly deſtin'd, and ſet apart for them, that when a young *Nobleman* is come to the Age requir'd for admittance into the Council, and to take the Robe, the firſt Day he puts it on, Four *Noblemen* or more, of his Friends, do ceremoniouſly introduce him into the *Broglio*; and when any of them are baniſh'd the Council, at the ſame time they are reſtrain'd from appearing on the *Broglio*.

The Word Broglio, *is alſo us'd at* Venice, *to denote all ſorts of Solicitations and Negotiations that are carry'd on by Intriguing.*

* *One may paſs through 'em in his Way to another Place.*

It was about the Beginning of the Ninth Century, that the Merchants of *Venice* brought the Body of St. *Mark* thither; which, 'tis ſaid, they had dug out of the Earth, in the City of *Alexandria* in *Egypt*, by I know not what chance. And as there is a certain Tradition, that this Evangeliſt being in Priſon, Chriſt appeared to him, and ſaluted him in theſe Words, *Pax tibi Marce Evangeliſta meus*; the Senate of *Venice* receiv'd the holy Corps, or Bones, with the ſame Words, when it was brought to their City: And that's the Reaſon why the ſame Words are written upon the open Book, held by the Lion of St. *Mark*, in the Arms of *Venice*. You may imagine, there was great rejoycing for the Poſ-

ſeſſion

ſeſſion of the Relicks of this Evangeliſt; of which it ſeems they could give no greater Teſtimony, than by preferring him, as they did, before poor St. *Theodore*, the ancient Patron of the Republick, who had not given them the leaſt cauſe of Complaint. But they ſtopt not here; for beſides divers other Honours which they paid to the Bones of the New-comer, they built the above-mention'd Church to his Honour, and plac'd there that Sacred Treaſure. It is true, they took ſo little care to ſet a Mark upon the Shrine or Tomb, that at preſent they cannot poſitively tell where it is; which is no ſmall Affliction to thoſe who have an extraordinary Devotion for this Saint.

I will not ſtop to relate the Story of his Apparition, (which they ſay, happen'd Two hundred and ſeventy Years after they had brought him to *Venice*) when he ſhewed his Arm to the Doge, and gave him a Ring of Gold, which is carried every Year in Proceſſion, on the Twenty-fifth Day of *June*. Nor will I trouble you with many other Stories which are told on this Occaſion.

The Patriarchal Church is dedicated to St. *Peter*; and that of St. *Mark*, as rich as it is, is but a Chappel: 'tis the Doge's Chappel. The *Primicerio*, who is the Dean of the Canons of St. *Mark*, wears a Miter and Rochet, as Biſhops do, and depends not on the Patriarch. I have ſeen him officiate on *Chriſtmas-day* in great Ceremony; the Altar being adorn'd with the richeſt Pieces in the Treaſury: He is always a noble *Venetian*, and his Yearly Revenue amounts to about a Thouſand Pounds Sterling.

The Church of St. *Mark* deſerves an exact Deſcription; but that wou'd be too great a Work for a Traveller: And therefore I ſhall content

content my ſelf with giving you ſome general Account of it. It is a ſquare Structure, or almoſt ſquare, built after the *Greek* faſhion, dark, and indifferent high, but extraordinarily enrich'd with Marble, and *Moſaick* Work. The Roof conſiſts of ſeveral Domes, and that in the midſt is larger than the reſt. Among all the Statues with which the outſide of the Church is adorn'd, there are but two Good ones; the *Adam* and *Eve* by *Riccio*, which you ſee when you deſcend the great Stairs of the Palace. I ſpeak not of the Four brazen Horſes which are over the great Gate, becauſe they are foreign Pieces which were plac'd there accidentally. I learned from a skilful Antiquary, that theſe Horſes were harneſſed to a Chariot of the Sun, that ſerv'd for an Ornament to a Triumphal-Arch, which the Senate of *Rome*, erected for *Nero*, after the Victory which that Prince obtain'd over the *Parthians*; which may be ſtill ſeen, ſaith he, on the Reverſe of ſome of his Medals. *Conſtantine the Great*, carried them from *Rome* to *Conſtantinople*, where he plac'd them in the *Hippodrome*; and at laſt the *Venetians* having made themſelves Maſters of that City, brought hither many of its rich Spoils, of which Number were theſe four Horſes. One may ſtill perceive, in ſome places, that they were gilded.

The Church is a Croſs ſhortned, Greek-wiſe. There are many Gothick Ornaments. 'Twas finiſh'd, Anno 1071. according to Alex. Mar. Vianoli.

The Church of St. Mark has this peculiar Privilege, that they ſay Maſs in it at Six a Clock at Night on Chriſtmas-Eve. S. Did. A great Prerogative!

One of the Things which ſeems to me moſt remarkable in the Church of St. *Mark*, is the vaſt Quantity of *Moſaick* Work with which it is adorn'd. All the Pavement is made of it, and all the arched Roof is lin'd with it. Since you have not ſeen but few of this kind of * Work, and deſire me to give you ſome Account of it, I will explain it to you as well as I can. *Moſaick* Work came originally from *Greece*, but 'tis plain, that it hath been us'd in *Italy* for near Two thouſand Years. *Vitruvius*

* *See the Monument of S.* Edward *at* Weſtminſter; *and the Pavement, before the Altar, in the ſame Church.*

Vitruvius, who lived in the Time of *Auguſtus*, ſpeaks of it under the terms of *opus ſectile*, *pavimenta ſectilia*, *opera muſæa & muſiva*: It was alſo called, *Teſſellatum*, *& vermiculatum opus*.

All Works compos'd of little inlaid Pieces, whether they be of Stone, Wood, Ivory, Enamel, or any other Matter; whether they be Repreſentations of Natural Things, or only *Moriſk* or fantaſtical Ornaments; all theſe are comprehended under the Name of *Moſaick*-Work: So that there are ſeveral Sorts of it. You know what we call *Marqueterie*, a Sort of inlaid Work: You have alſo ſeen ſome of thoſe fine Works of *Florence*-Stone; in a general Senſe, all theſe are *Moſaick*-Work. 'Tis true, that which is more particularly call'd *Moſaick-Work*, and is one of the great Ornaments of the Church of St. *Mark*, is not exactly wrought after the ſame manner. For want of Natural Stones, which would have been hard to find for ſo vaſt a Work, and would have requir'd an immenſe time to poliſh and prepare; they were forc'd to uſe Paſtes, and Compoſitions of Glaſs and Enamel melted, and made in a Crucible; this takes a lively and ſhining Colour, which never wears, nor ſtains. Every Piece of the *Moſaick*-Work in this Church is a little Cube, which is not above Three Lines thick, or ſometimes Four at the moſt. All the Field is of *Moſaick* gilded with very bright Gold, and incorporated in the Fire, upon the Surface of one of the Faces of the Square or Cube: And all the Figures, with their Draperies and other Ornaments, are coloured according to Nature, by the due laying together of all the Pieces of the Work. All theſe little Bits are diſpoſed according to the Deſign which the Workman has before his Eyes, and are join'd cloſe together, in the cement that was prepar'd to receive them; which

which presently after becomes hard. The best Quality of this Work is its Solidity. It has lasted more than Six hundred Years without the least diminution of its * Beauty.

The Pavement of the Church is also extreamly curious; and tho' it is spoil'd, and in some places worn, it may be thought a kind of Miracle that such large Pieces remain still entire, after they have been trodden under Foot for so many Ages. They are little Pieces of *Jasper*, *Porphyry*, *Serpentine*, and *Marble* of divers Colours, which form Compartiments quite different from one another.

I pass by the Relicks, the miraculous Images, and other holy Rarities, which are in this Church; and shall only mention one of them, which I thought the most curious, I mean the Rock which *Moses* struck in the Wilderness; 'Tis in the Chappel of *Madona della Scarpa*, or of Cardinal *Zeno*, at the end of the Baptistery: It is a Kind of greyish † Marble; and there can be nothing more pleasant, than the Four little Holes out of which they affirm the Water issued: They are about two Fingers from each other, and the Bore of each Hole is no bigger than the hollow of a Goose-Quill. 'Tis certainly doubly miraculous, that so much Water, in so little Time, should issue out of such narrow Holes, as was sufficient to quench the thirst of an Army of Six hundred thousand Men, with their Wives, Children, and Cattle. *He struck the Stony-Rock, and the Water gush'd out in abundance*, Ps. 78. v. 20.

The *Madona* that gives the Name to the Chappel, the Angel over-against her on the other Side, and the little Manger which is to be seen in the same Place, were all cut out of the Rock which *Moses* struck, if you think fit to believe

* *The Beauty of each of these small Pieces: for one may easily judge that these small Bits do sometimes cleave asunder; so that the whole Work has need of being repair'd.*

† *They cannot positively tell whether it be a Piece of the Rock* Horeb, Exod. 17. 6. *or of that of* Kadez, *in the Desart of* Zin, Numb. 20. 8.

my Informers, and the whole was brought from *Conſtantinople*. Theſe Words are engrav'd under the Stone, with the four Holes, *Aqua quæ priùs ex petra miraculosè fluxit, oratione Prophetæ Moſis producta eſt : Nunc autem hæc Michaelis ſtudio labitur ; quem ſerva, Chriſte & Conjugem Irenem.* That, *Nunc autem hæc labitur*, is a Paſſage which I muſt confeſs I do not underſtand ; nor cou'd I meet with any Man that cou'd explain the meaning of it.

They made us take notice of a * Piece of *Porphyry*, enchas'd in the Pavement, in the middle of the Portico of the Church, over-againſt the great Door : It is to mark the Place where they ſay Pope *Alexander* III, ſet his Foot on the Neck of the Emperor *Frederick Barbaroſſa*, when that Prince came to ſubmit to him for the obtaining of a Peace. I am not ignorant, that *Baronius*, and ſome others, have criticized this Story, and rejected it as a Fable : But I muſt take this occaſion to tell you, by the Bye, that whatever probability may ſeem to be in the Reaſons they alledge, they cannot paſs for more than Suſpicions and Conjectures, if not ſpontaneous Lies; and can never amount to a convincing Refutation of a Story atteſted by ſo great a Number of worthy and credible Authors.

* *Father* Mabillon *writes, in his* Iter Italicum, *that* Lapidi rubeo magno infixa eſt Lamina, in quo Alexander III. Fred. Ænobarbo collo pedem impoſuiſſe dicitur ; his literis inciſis, ſuper Aſpidem & Baſiliſcum ambulabis. *The Stone is not large, neither is there any Plate, or Piece of Metal faſten'd to it, nor any Words engrav'd upon it. 'Tis ſomewhat ſtrange, that the Father ſhou'd miſtake ſo often in ſo ſmall a compaſs. But perhaps he rely'd too much upon his Memory, which, it ſeems, was not a very faithful Guide.*

You may ſee the whole Story at length in Bodin, l. 1. c. 10. J. Carion *relates, in the fourth Book of his Chronicle, that* Theodore, *Marqueſs of* Miſnia, *who was preſent, cou'd not forbear expreſſing his Indignation by ſome threatning Geſtures, when he ſaw the Emperor thus trampled under Foot : And that the Pope was ſo alarm'd with theſe Menaces, that he treated the Emperor afterwards with great Demonſtrations of Kindneſs and Reſpect.*

Alexander

Alexander III. was a haughty Man; his Enemies had provoked him, and he had at laſt the Pleaſure to triumph over an Emperor, and Four Anti-popes. At the very Time of his Flight into *France*, he was ſo proud as to ſuffer * Two Kings, who met him, to alight, and both to take the Reins of his Bridle, and lead his Horſe to the Lodging prepared for him. If he did this in his Diſgrace, what might he not be ſuppos'd to do in his Proſperity? (*See under*, p. 247.)

* Lewis *the young*, *King of* France, *and* Henry II, *King of* England.

From the Church of St. *Mark* you enter into the *Treaſury*; Three Procurators of St. *Mark* are the Adminiſtrators of it; and it is never open'd, but in the Preſence of one of them. In the firſt Place, you ſee ſome Relicks, as Pieces of the true Croſs; Bones of dead Perſons; the Hair and Milk of the Virgin, *&c.* From thence you paſs into another Chamber, where the real Treaſure is kept. The greateſt part of the Things to be ſeen there, were brought from *Conſtantinople*, at the ſame time with the Brazen Horſes, which I mentioned before. I ſhall only name ſome of the moſt conſiderable Pieces.

The two Crowns of the Kingdoms of *Candia* and *Cyprus*; many fine Veſſels of *Agat*, of the Root of *Emeralds*, and of *Cryſtal*: 'Tis ſaid, that theſe Veſſels belong'd to the Cup-board of *Conſtantine*. A kind of Bucket Eight Inches deep, and as many in Diameter, made of one piece of *Granat*; a very fair *Saphire*, which, they ſay,

'*Tis moſt certain, that theſe Stones are fine. The Republick had formerly, ſays* S. Did. *a Gold Chain which was ſo long and heavy, that it requir'd Forty Men to carry it, beſides* 12 *or* 15 *Millions in Gold, which was never touch'd but by thoſe who were employ'd on certain occaſions to tell it over. They caus'd the Chain to be extended along the Portico of the Palace, and made a heap of Pieces of Gold betwixt each Column. The Republick added every Year ſome Links to the Chain, and laid up ſome Gold in the Treaſury. But this Treaſure was partly exhauſted by the War of* Candia; *and ſome* Venetian *Families have alſo found a way to enrich themſelves with the Spoils of it.*

weighs Ten Ounces; Twelve Corſlets of Gold, garniſhed with Pearls; Twelve Head-Tires in form of Crowns, which they ſay were worn in certain Ceremonies by the Maids of Honour of the Empreſs *Helena*. A Cup of one *Turquoiſe*, with *Egyptian* Characters; this Cup is ſeven Inches in diameter, and Three and a half in depth: A Picture of St. *Jerome*, in fine *Moſaick*, conſiſting of Pieces that are not one Line ſquare; and many other Things that are either remarkable for their Richneſs or Rarity. The Doge's *Corno* is, in my Opinion, the fineſt of them all; the Circle is of Gold, the Bonnet or Cap of Crimſon Velvet, and the whole enrich'd with precious Stones and Pearls of great Value. *Charles Paſchal* pretends to prove, that this Corno is nothing elſe but the *Phrygian* Bonnet, or *Trojan* Mitre, which *Antenor* brought into this Country, the Form of which may be ſtill ſeen in divers Antient Pieces, as in the Statue of *Ganymede*, which is at the entrance of the Library of St. *Mark*; in ſome Medals of the God *Lunus*; in ſome others where you ſee *Æneas* carrying the old *Anchiſes*: and in Miniatures of the ancient Manuſcript of *Virgil* in the *Vatican*: but theſe are Chymerical Thoughts.

Camerarius *ſaith, this Corno is not eſteem'd worth more than Two hundred thouſand Crowns.*

You may ſee the form of this Coronet in the Figure of the Doge.

This Manuſcript puts me in Mind of that which they call *The Goſpel of St. Mark*, and is here eſteem'd one of the moſt precious Things

Mr. Payen, *writes, that it is of the Skin of a Tree; but he hath been miſinform'd, as well as* P. Meſſie, *who ſaid, they were Leaves. Nor was Father* Mabillon's *Information better, that gave him occaſion to write, that the Manuſcript which bears the Name of St.* Mark's Goſpel *is never ſhown,* Sigillo obſignatur, nec cuiquam aperitur. *'Tis probable, that thoſe who ſhow'd him the Treaſury, told him ſuch a Story, that they might ſpare themſelves the trouble of opening it: Or perhaps he rely'd upon the Authority of* M. de S. Didier, *who affirms the ſame Thing, and ſeems to deſerve more credit than other Strangers, who have deſcrib'd this City, becauſe he ſtudied the Subject ſo carefully. I have ſeen that Manuſcript twice. It was brought from* Aquileia, *where it was kept by the Religious of the Order of St.* Bennet.

in

in the Treaſury. I was ſuffered to take a particular view of it, and conſider'd it at leiſure. It conſiſts of old Leaves of very thin Vellum, according to the beſt Conjecture of our Company, looſed from each other, worn, torn, defaced, and ſo rotten with Moiſture, and other Injuries of Time, to which this Book has doubtleſs been expos'd, that one cannot touch it without ſome Bits ſticking to his Fingers; and it is a hard matter to diſcern any Thing in it. This Manuſcript was in 4*to*, about two Inches thick. The Remainders of it are ſhut up in a Box of Silver, gilded, made in the form of a Book. There remain ſtill ſome Traces of imperfect Characters, but ſo little that ſcarce any Thing can be diſtinguiſh'd; but by turning over the Leaves, I found Three or Four Letters well form'd: I alſo met with the Word KATA, written as you ſee. I was with the Abbot *Lith*, Library-Keeper of St. *Mark*, and others, and we ſearch'd as diligently as we could, without being able to diſcover any Thing, only that the Margin was large, and the Lines at a conſiderable Diſtance, and ruled with Two little Parallel Scores, to make the Writing ſtraight and equal. This KATA, with a Δ and a Σ, which I alſo obſerv'd in it, proves that it is a * *Greek* Manuſcript. But the bare Tradition is not a ſufficient Demonſtration that it was written by St. *Mark*: The Age we now live in, does not furniſh us with any Original of that Time; neither can be proved that there is any Manuſcript in the World, that comes any thing near that Time. The manner of Writing, which I obſerv'd, wou'd rather make me inclinable to believe, that it is the Work of ſome profeſſed Tranſcriber. Beſides, we muſt rely on common Fame, to believe it to be a Goſpel rather than any thing elſe, ſince

Father Montfaucon *has been much Miſtaken, about this* MS. *in his* Diarium Italicum; *but has ſince acknowledg'd part of his Faults, in his* Palæographia Græca. *See the laſt Preface, at the Head of this preſent Volume.*

* Alſonſus Ciaconius *poſitively affirms that this Manuſcript is* Latin; *and this was one of the Reaſons upon which* Baronius *grounded his Opinion, that St.* Mark *wrote his Goſpel in* Latin.

one can hardly diſtinguiſh any Letters in it. † The Treaſury was robb'd in the Year 1427. by a certain *Candiot* named * *Stamati*, who made a Hole in the Wall; they recover'd every Thing, but the Thief was ſentenced to be hang'd; and, they ſay, he begg'd the Favour of the Judges, that he might have a gilt Halter, which they had the Charity to grant him. Upon the Wall, over the firſt Door of the Treaſury, are Two Figures in *Moſaick*, which, they ſay, repreſent St. *Dominick*, and St. *Francis*, and were made before either of them was born, according to the Prophecy of the Abbot † *Joachim*.

† *This Hiſtory is reported by* Sabellicus, Garon, Carutti, *and ſeveral others.*

* Stamati *having communicated the Secret to one* Zachary Grio, *that* Grio *diſcovered the ſame, and receiv'd a great Reward; but the Thief was hanged on*

the Two Columns or Marble Pillars which are at the Entrance of the Palace, over-againſt the Logietta. Lewis Garon *affirms, the Theft was valued at Two Millions of Gold. They ſay, that the Well in the Court of this Palace cannot be Poyſoned, becauſe Two Unicorns Horns were caſt into it.*

† *He was Condemned for a Heretick, by the Fourth Council of* Lateran, *and his Books were burnt by the common Hangman, in the Year* 1215.

The Palace of St. *Mark* is contiguous to the Church: It is a large fine Building, though after the *Gothick* manner. It hath been burnt four or five times; and the various Reparations of it have ſpoiled the Uniformity of the Structure. The ſide which is on the Canal, is built of a certain *pietra dura*, brought from *Iſtria*; and the Architecture of that Part is highly eſteem'd: Were the reſt of the Building ſuitable, it wou'd be a very fine Structure. The Doge lodges in this Palace; and here it is that all the Councils of State, and all the Magiſtracy do meet. The Apartments are large, high, and well wainſcotted, but dark in compariſon of the Light that is now a-days required in Buildings. The Hall where the Body of the Nobles aſſemble, which, you know, compoſes the *Grand Council* in which the Sovereignty of the State reſides, is extreamly large,

and

and adorn'd with fine Paintings; among which are the Pictures of the Doges; the Hiſtory of the Conqueſt of *Conſtantinople*, which was taken in the Year 1192, and loſt threeſcore Years after. The Picture of *Frederick* and *Alexander* is there alſo; they have not forgot the Circumſtance of the Foot on the Neck.

What I obſerv'd in this Picture, gives me an opportunity to add ſomething to what I have already ſaid on the ſame Subject. I think we ought not to take it in a rigorous, and ſtrictly literal Senſe, what is commonly ſaid; That the Pope * ſet *his Foot* † *on the Emperor's* THROAT. This Action would become leſs odious, and more credible, if it were related as it is repreſented in this ancient Picture. For the Pope ſeems only to put his Foot lightly on the Neck of the Emperor, without ſhowing a very great Paſſion. Tho' the Hiſtory of the Popes mentions a great Number of 'em that were guilty of the utmoſt Exceſſes of Pride, Brutiſhneſs, and Fury; and tho' ſuch a haughty Man as this *Alexander* was capable of the moſt ſpiteful Reſentments, when he was animated with Revenge and Indignation, it ought to be conſidered, that ſo violent an Action, on ſuch an Occaſion, among Strangers, in a Publick Place, and in the ſight of ſuch a Multitude of People, would have been

* *The ſame Story is repreſented in the Church of St.* James de Rialto.

† Depoſte le veſti d' oro, proſtrato avanti l'e' piedi d' Alleſſandro, chiedeva miſericordia; & il Papa poſtoli il piede deſtro sù il COLLO, diſſe quelle parole del Salmo; *Super Aſpidem & Baſiliſcum ambulabis, & conculcabis Leonem & Draconem.* Al cui motivo riſpoſe; *non tibi, ſed Petro.* Ed il Papa più forte Calcando il piede ſoggiunſe, & mihi & Petro. (*Theodor. Valle Cit. di Pip. ch.* 10.) *The ſame Story is unanimouſly related by a Thouſand other Authors, among whom I ſhall only cite* Alex. Maria Vianali, *and* Giovanni Franceſco Lauredano *Two Noble* Venetians, *with* Nicholas Doglioni. *The firſt wrote a Hiſtory of* Venice, *which is very much eſteem'd, and the ſecond the Hiſtory of Pope* Alexander. *They are both poſitive on this Subject. Inſtead of quoting that Paſſage in the* Pſalms, *the Pope might have rather alledg'd the Example of* Joſhua, *ch.* X. *v.* 14.

contrary to the Policy, as well as the Gravity of God's Vicar. Whereas it was not only a Noble Pride, but alſo the Duty of him who repreſents the Maſter of the Univerſe, and whoſe Government extends it ſelf over all the Kings of the World, on ſuch an Occaſion to maintain the Dignity of his Character. 'Tis true, that the Submiſſion and Repentance of the Vaſſal, ought to have been receiv'd with a Spirit of Meekneſs; but on the other Hand, it was not juſt that he ſhould be acquitted for a ſingle Reverence. It was requiſite, as I obſerv'd before, that the Lieutenant of *Jeſus Chriſt*, ſhould maintain the Intereſt of his Maſter: and that, at leaſt, he ſhould make the Offender feel his Power, the ſame time that he granted him Pardon. If it be objected, that all this is founded only on the Fancy of a Painter, who repreſented the Story as he thought fit; I anſwer, firſt, that this is a meer precarious Aſſertion. Painters do not always give themſelves a Latitude, nor do they uſually allow themſelves a Liberty that is inconſiſtent with an important Circumſtance. And in the ſecond Place, it is more reaſonable to believe this Picture, than to form chimerical Notions on purpoſe to refute 'em. Some wrangling Diſputer will perhaps alledge, that the Neck is not the Throat, but I think it not worth the while to reply to ſo frivolous an Objection. I hope you will pardon this new Digreſſion, in which I was the more eaſily engaged, becauſe of the Diſcourſe we had on this Subject.

I ſhall only add two Remarks on the Palace of St. *Mark*, which, in my Opinion, deſerve to be taken notice of. The Rebellion of *Bajamonte*, the Story of which you know, was the occaſion of the Erecting of a little Arſenal in the Palace, to which there is a Paſſage from the Hall of the

Bajamonte Tiepoli, a Noble Venetian in the beginning of the fourteenth Century.

Grand

Grand Council, by a Gallery of Communication; that if the People ſhould conſpire againſt the Nobles, and make any Attempt againſt them while they are ſitting, they might be furniſh'd with Arms upon the Spot to defend themſelves. And 'twas alſo for the ſame Reaſon that they built that little Tribunal called the *Loggietta*, which is at the foot of the Tower of St. *Mark*, in ſight of the Palace, and of the Hall of the Grand Council. There are always ſome of the Procurators of St. *Mark* there, upon the Watch, while the Council is Aſſembled; making a ſhew of doing other Buſineſs. This Arſenal is furniſhed with a competent Number of Fuſees and Muſquets, which lie always ready Charged; and a great many other good Arms. There is a Machine, a little out of order, which is to light Five hundred Matches at once. Beſides theſe, they keep, in the ſame Place, a conſiderable Number of curious ancient Arms, among which they preſerve, the Sword of the Valiant *Scanderbeg*. I obſerv'd there the Buſt of * *Francis Carrara*, the laſt Lord of *Padua*, ſo famous for his Cruelties. They ſhew a little Box for a *Toilette*, in which are ſix little Guns, which are ſo order'd with Springs adjuſted in ſuch a manner, that upon the opening of the Trunk, the Guns fir'd, and kill'd the † Lady, to whom *Carrara* ſent it for a Preſent. They ſhow alſo with this, ſome little Pocket Croſs-Bows, and Arrows of Steel, with which he took Pleaſure to kill thoſe he met, ſo ſecretly that they cou'd hardly either perceive the Blow, or him that gave it. *Ibi etiam ſunt ſeræ, & varia repagula, quibus turpe illud Monſtrum, Pellices ſuas occludebat.* I muſt not forget the two little Statues of *Adam* and *Eve*, which *Albert Durer* made in Priſon, with the point of a Pen-knife, and for which he obtain'd his Liberty. The

* *Strangled at* Padua *with his four Children, by order of the Senate of* Venice, *in the Year* 1405.

† *The Counteſs* Sacrati. *In* January 1696. *there were no more than two Guns in the Box.*

The other Particulars which I ſhall yet obſerve about the Palace of St. *Mark*, are the Muzzles under the inner Portico; in ſeveral Places of the Galleries, into the Throats of which any Body may caſt a Letter or Note, to give what Advice he thinks fit to the Inquiſitors of the State, who have the Keys of theſe Boxes, and make uſe of the Notices they find, according to their Judgment and Equity, This is what they call *Denuntie Secrete.*

The Diſcoverers are ſometimes rewarded. They make themſelves known by a bit of Paper torn from the Billet which they put into the Box.

The Library is in the *Procuraties*, over-againſt the Palace, and on the other ſide of the *Broglio*. There are ſeveral *Greek* Manuſcripts in it, which were given by Cardinal *Beſſario*, who you know was a *Grecian*. I could not learn that there was any Thing rare in this neglected Library, except another Manuſcript, *De conſideratione Dei*, which they aſcribe to St. *Auguſtin*. I cannot tell what Reaſons induce them to believe it, but it is very certain, that the Title of this Treatiſe is not in the Index of *Poſſidius*. A Friend of mine, who travelled into *Spain*, told me, that there is in the *Eſcurial*, a Manuſcript-Treatiſe *of Baptiſm*, which alſo paſſes for St. *Auguſtine's*, and is different from that which we have of that ancient Doctor againſt the *Donatiſts*; and they add, that *Charles* the Fifth refuſed Fifty thouſand Piſtols for it: But I believe that poor Prince would have gladly taken them, when at his latter End he was forced to ſell his Jewels. To return to the * Library; if it is none of the moſt

Beſſario Nicenus Cardinalis, Bibliothecam ſuam quam ex Græciæ reliquiis hinc inde conquiſiverat, Templo D. Marci Venetiis dicat. An. 1468. Calviſ. *Some think that* Calviſius *miſtook the Year of this Donation, becauſe it*

ſeems to contradict the date mention'd in that Prelate's Epitaph, which is to be ſeen at Rome. Beſſario Epiſcopus Tuſculanus S. R. Eccleſiæ Cardinalis, Patriarcha Conſtantinopolitanus, Nobili Græciâ ortus, oriunduſque, ſibi vivens poſuit, anno ſalutis 1466. *But this Epitaph does not mention the Year of his Death; the Date refers to the Words* ſibi vivens poſuit. Mezeray *ſays, that* Sixtus IV. *ſent him to* Lewis XI, *in* 1471. *He was a Native of* Trebizond.

* *The Library of* Petraque *makes part of St.* Mark's, *with thoſe of the Cardinals,* Alcandre *and* Grimani.

nume-

numerous, rareſt, and beſt condition'd in the World; yet, to make amends, it is adorn'd with Paintings by *Titian*, and ſome other famous Maſters, which are much eſteem'd. There are alſo many *Greek* Statues of admirable Beauty, particularly, the above-mention'd *Ganymede*, carried away by *Jupiter*, transform'd into an Eagle; a *Venus*; an *Apollo*; and two *Gladiators*. It muſt be acknowledg'd, that this Library is neither kept in good Order, nor much frequented. That of the *Benedictines* at St. *George Major* is more numerous and acceſſible, and more carefully look'd after: And that of the *Dominicans* of SS. *John* and *Paul*, deſerves almoſt the ſame Character. There are alſo conſiderable Libraries belonging to the *Theatins* of St. *Nicholas Tolentini*; the Canons of St. *Saviour*; the bare-footed *Carmelites*; as well as thoſe at St. *Stephen*'s, *La Salute*, St. *Anthony di Caſtello*, and in ſeveral other Convents. *Dominico Martinelli*, in a Treatiſe lately publiſh'd, Entituled *Ritratto*, &c. aſſures us, that one may find admittance into ſeveral private Libraries, which are kept open on certain Days for that purpoſe: Such as thoſe of the Procurators *Baptiſta Cornaro Piſcopia*, *Antonio Nani* of * *Zucca*, and *Philippo Bono*; of the Nobles, *John Cornaro* of St. *Paul*, and *Marino Zani*; but eſpecially that which belongs to the *Sarotti*'s, where the Curious are entertain'd with a great deal of Civility and Liberty, on *Mondays*, *Wedneſdays*, and *Fridays*, &c.

The greateſt part of theſe Statues were preſented to the Library by John Grimani *Patriarch of* Aquileia, *and* Fred. Contarini *Procurator of St.* Mark: *They were ſet up in the Place where they ſtand at preſent*, Anno 1597.

* *Or* Giudeca.

They give out, that there are as many fine Paintings at *Venice*, as at *Rome*, and we have already ſeen good ſtore of them: But I do not pretend to undertake to give you a particular Account of 'em. The three moſt celebrated Pieces of thoſe that are to be ſeen in the Churches, or other Publick Places, are the

Wed-

ding of *Cana*, by *Paul Veroneſe*, in the Refectory of St. *George Major*. The Preſentation of the Virgin by *Titian*, in the School of *Charity*. And the * St. *Peter Martyr* at SS. *John* and *Paul*, by the ſame *Titian*.

* *This St.* Peter *was a* Dominican, *and Inquiſitor-general in* Lombardy. *He was knock'd on the Head with his Companions by ſome Sectaries whom he perſecuted. This happened near* Barlaſſina, *on the Road betwixt* Como *and* Milan.

Venice is perhaps the only City of *Europe*, where young Painters may beſt Study the Beauties of Nature. There are two Academies, where there are always Naked Perſons of both Sexes to be deſign'd, and which are often on the Stage together, in what poſture they pleaſe to put them. Every body for a ſmall matter may come in there, and you cannot believe with what boldneſs theſe little Creatures will endure to be gazed on by all the World.

I ſhall anſwer in a few words your Queſtion concerning the Ebbing and Flowing of the Sea, by confirming what you have doubtleſs heard from others. The Sea flows ſix Hours, and ebbs as much: It is later every Day by Three quarters of an Hour, or thereabouts, as upon the Coaſts of the Ocean which you have ſeen; and the Tides riſe uſually at *Venice* Four Foot, or Four Foot and an half: ſometimes more, and ſometimes leſs; and here, as well as in all other Places, it agrees with the Moon, after the uſual manner: I ſhall take care to impart to you the Obſervations I ſhall have occaſion to make along the Gulf from *Ravenna* to *Loretto*.

The Shore is extreamly pleaſant beyond thoſe long and narrow Iſles, which make Banks on the *Eaſt* ſide; and form a kind of Semicircle from *North* to *South*, round about *Venice*: this is properly the Sea. There you find Shell-fiſh, and the

the Walk is very diverting. They get ſtore of Oyſters about *Venice*, but they differ much in the Savour of ours. They are even thought to be hurtful; and Strangers, eſpecially, abſtain, from eating ſo many as in other Places.

You have Reaſon to ſay, that *Policy* and *Liberty* are two Words, which make a great Noiſe at *Venice*. But it muſt be acknowledg'd, that the *Venetians* are not the only Perſons who magnifie their Policy. I think 'tis generally confeſs'd, that they have refin'd this Study, and have ſucceeded: that I neither can nor will conteſt. I ſhall only offer Two Obſervations touching that Subject: The firſt is, that when we ſpeak in general of the Policy of *Venice*, we run immediately to a particular Conſideration, which fills our Minds with falſe Prejudices. Before we proceed to take a nearer and more exact view of this boaſted Policy, we judge of it by a deceitful appearance of a falſe and ill-grounded Experience. The State of *Venice*, ſay they, hath maintained it ſelf for theſe Twelve or Thirteen hundred Years. What a wonderful Thing is this, add they, and what greater Proof can be deſired of the excellency of its Government? But by reſting here, without further Examination, they draw a falſe Conſequence from a very ill-grounded Principle. For this way of Reaſoning cannot be juſt and ſolid, unleſs the State of *Venice* had always maintain'd it ſelf under the ſame kind of Government. One might then admire the wiſe and happy Conduct of its Councils, which, by the various reſults of their Prudence, had thus preſerved the State for ſo long a Succeſſion of Ages. But to deal plainly, this is not the caſe of *Venice*; for to what purpoſe wou'd it be to diſſemble, when the Thing is obvious to the Sight and Knowledge of all the World?

World? The Truth is, that the Government of *Venice* hath often changed its Conſtitution, without affirming what ſome maintain, that this Republick hath rendered Homage to the Kings of *Italy*. 'Tis in vain to deny, that the *Doges* were for a long Time abſolute Sovereigns; whether by Right or Uſurpation it matters not. The State of *Venice* was no more a Republick, when its ancient Dukes govern'd with an *Arbitrary* Power, than the State of *Rome* was a Commonwealth under the firſt *Cæſar*'s, or during the Triumvirate. And therefore we muſt carefully obſerve the Difference between theſe Two Propoſitions: *The Republick of* Venice *has maintained it ſelf for Twelve hundred Years*; *or*, Venice *has been a State, or the Capital City of a State for Twelve hundred Years.* The firſt of theſe Propoſitions, in a ſtrict ſenſe, is really falſe, for the Reaſons I alledged: and the ſecond is true; but nothing can be concluded from it. One might as well ſay, that *Rome* has been the Capital City of a State, for above Two thouſand four hundred Years, but could not from thence conclude, that the State of *Rome* had maintained it ſelf in the ſame Conſtitution, during all that Time: for a Government 'cannot be ſaid to maintain it ſelf, when the Form of it is alter'd.

My ſecond Remark upon this Policy, which makes ſo much noiſe, is, that the Signiory of *Venice* being confin'd within narrow Limits, in compariſon of the great States of the World; and the main Ambition of this Republick (I ſpeak principally, as it ſtands at preſent) being only to live quietly and peaceably with all the World; I do not ſee what need it has of ſuch an extraordinary nimbleneſs of Wit, or ſuch high efforts of an exalted Genius, to maintain it ſelf in quiet. When the Republick of *Rome* aſpired

to

to the Empire of the Univerſe; when it endeavoured to fill the World with its Colonies, and had already made ſo many Kings its Tributaries, and was to find out the Secret, to make it ſelf both feared and loved by the Provinces it had newly ſubdued; then it was that Policy was neceſſarily required. But there is no ſuch occaſion for it at *Venice*. If the little Republick of St. *Marin* ſhould come to boaſt of its Policy on the *Broglio*, do you not think that ſuch a Rhodomontade wou'd make a diverting Scene? To ſpeak Truth without derogating from the Glory and Power that *Venice* has ſeveral times acquired; it is certain, that *Venice* is no more to be compared to old *Rome*, than St. *Marin* can come in competition with *Venice*.

I might add, for a third Remark, that the wonderful Policy of *Venice* cou'd not prevent the many Declenſions which that Republick has ſuffer'd.

The Republicans talk of nothing but their Liberty; yet theſe poor People are Slaves to their Maſters, as all other poor People are, under what Government ſoever they live: And, in the mean Time, they ſtuff their Heads with I know not what pretended Notions of Liberty, as if every one of them were a little Sovereign. But it muſt be confeſſed, that the Inhabitants of *Venice* have more reaſon than any other People to boaſt of theirs. I will tell you in two Words, what that Liberty is: You muſt never in the leaſt meddle with Affairs of State: You muſt commit no enormous Crimes puniſhable by Juſtice, which by their Notoriety may oblige the Government to call you to an Account; and in all other reſpects you may do what you pleaſe, without ſo much as fearing to be cenſur'd, nor, even, obſerv'd. This is the Sum of the *Venetian*

tian Liberty. I might tell you many Things on this Subject, that are very particular, and might even ſeem ſomewhat incredible: But ſince theſe Reflections wou'd have carried me too far, I will deferr the further Conſideration of 'em to another Opportunity.

As for the Queſtions you propoſe about the Toleration of Religions, you muſt know, that the *Greeks*, *Armenians*, and *Jews*, are allow'd the publick Exerciſe of their Religions; all other Sects are ſuffer'd or conniv'd at, but they order their Meetings after ſo Secret and Prudent a Manner, that the Senate hath no Reaſon to complain of the Abuſes or Indiſcretion of any Perſon.

Notwithſtanding the Worſhipping of Images and Relicks, and many other Superſtitions reign at *Venice*; they prevail only among the common People, to whom the Government is willing to grant theſe Amuſements. Their Wits care neither for that, nor any Thing. Formerly the *Venetians* were as ſilly as the reſt of the Popiſh World. The Excommunications of the Pope ſcared them, and ſometimes did them a great deal of Miſchief. Thoſe of *Clement* V, for Example, made a terrible pother among 'em, and ſpoiled all their Trade: But now they trouble not themſelves about ſuch things; and the Liberties of the *Venetian* Church are at preſent as great as thoſe of the *Gallican*. They take notice of the Pope as a Prince, but do not much regard him as Pope. When the * Jeſuites, who are the moſt potent Support of that

* *The Jeſuites have neither a College nor* Novitiate *at* Venice; *and their Church makes a mean ſhow. They have ſome good Paintings: Thoſe in the Sacriſty are by old* Palma. *In the Chappel of the great Altar there is a fine Piece of the Aſſumption, by* Tintoret: *and one of the Circumciſion, by the ſame Hand; with the Viſit of the Virgin by* Andrew Schiavon. *The Martyrdom of St.* Lawrence *is a famous Piece of* Titian's; *and the Beheading of St.* John *by old* Palma. *The Tombs of* Horatio Farneſe, *General of the* Venetian *Army, of the Doge* Paſchal Ciconia, *of the Procurator* Priam Legio, *and ſome others are very fine.*

which

which they call the Holy See, would have ſubmitted to the Order of Suſpenſion, ſent to the Clergy of *Venice* from Pope *Paul* the Fifth, they were driven out as Enemies and Diſturbers of the State. And tho' for ſome Reaſons at the inſtant Sollicitations of the Court of *Rome*, they were afterwards recalled; it was on condition that they ſhould not make ſuch Diſturbances as they do in other Places. Tho' they had bad Deſigns, the Republick knows how to curb them: but conſidering the Precautions that are uſed, the Toleration of the Jeſuites at *Venice* can produce no ill Conſequences: For, I am inform'd, they ſuffer none to live there, but ſuch as are born Subjects of the State; and they aſſure me alſo, that the Superior muſt be a Native of the City. In a word, 'tis certain that the *Venetians* ſuffer themſelves to be govern'd neither by Prieſts nor Monks. Men of that Profeſſion may wear Masks during the Carnaval; keep their Concubines; ſing on the Stages; and take what other Liberties they pleaſe, but they muſt not thruſt their Noſes into Affairs of State. The Senate in *Venice*, as well as in *Holland*, is wiſe enough to be ſenſible of the Diſorders which happen when ſuch Perſons as theſe are permitted to meddle with the Government. And would to God they would do the ſame in all other States in the World.

I have taken particular Care to inform my ſelf about the Sentiments of the *Greeks* who live here, touching the Articles of which you mention in your Letter. But to ſpeak freely, though I find them to be declar'd Enemies to the *Roman* Religion, and tho' they exclaim furiouſly againſt the

The Greek Church is Dedicated to St. George. The Front is pretty handſom, and they have ſome courſe Paintings, after the Mode of their Country, on a Ground of Gold. The Church has but one Nave, without Pillars.

Uſurpations of the Biſhop of *Rome*, when they ſpeak with freedom: I perceive by their Diſcourſe, that either by Contagion, or ſome other Reaſon, they differ in ſeveral Points from the other *Greek* Churches, which are at preſent under the Dominion of the *Turk*; at leaſt if we may believe the Relations of thoſe Countries. So that from the Opinions of theſe we ought not to draw any Concluſion concerning the Belief of the *Greeks* in general. To deal plainly with you, they declare here, that they believe Tranſubſtantiation; but this is not ſufficient to decide the Queſtion, which has made ſo much noiſe; and at the bottom, makes nothing againſt thoſe who will not admit that Doctrine. They make uſe of common Bread; they mingle Water with the Wine, and communicate under both Kinds. There are two Altars in their Church, one which they call the Altar of *Preparation*, and the other of *Conſecration*. On the firſt, they cut the Bread with a Knife, faſhion'd like the Head of a Spear. There, they alſo mix Water with the Wine, and the Prieſt takes it with a Sponge out of the Veſſel in which it was firſt mixed, and afterwards ſqueezes it out into the Chalice. They embrace one another before they receive the Sacrament: And the Communicants receive the Bread dipt in the Wine, the Prieſt putting it with a Spoon into their Mouths. All this we ſaw: The Arch-biſhop who officiated, had a Mitre faſhion'd like an Imperial Crown, and all his other Ornaments were magnificent: They were changed from Time to Time, according to the ſeveral Parts of the Service.

There are among them Abundance of Ceremonies and Myſteries. When the Biſhop bleſſes the People, he holds in his Right-hand a Candle-

Candleſtick of Three Branches, with the Tapers lighted, which is an Emblem of the Perſons of the Trinity. The Candleſtick which he holds in his Left-hand hath two Branches, to denote the two Natures of *Chriſt*: But I will not engage further in the Intricacies of theſe myſterious Repreſentations. Their Churches are divided into four Parts; the Altars (of *Preparation* and *Conſecration*) are in the Place which they call Holy, at one End of the Church. There are none but he who officiates, and thoſe who ſerve him, who commonly enter there. The ſecond Place is appointed for the other Parts of the Service: The Men are in the third Place, which is ſeparated only from the ſecond by little Balliſters; and the Women ſit behind a Lettice, at the other End of the Church, or in the Galleries. The whole Service is perform'd in vulgar *Greek*, which is their natural Language, and underſtood by the People. They highly condemn the Uſe of unknown Languages in the Church: They worſhip ſtanding, bowing their Heads, and laying their Hands upon their Breaſt. Thoſe who are married, may be advanc'd to Eccleſiaſtical Preferments without quitting their Wives: But thoſe that are received before Marriage, are not afterwards ſuffered to marry. They pretend that Chriſtian Decency permits not any Perſon to marry above thrice; ſo that they forbid fourth Marriages. They deny Purgatory, and you know upon what Principles they pray for the Dead. There are very few here who believe a Temporary Hell from which the Elect are delivered; but they pray for the Souls which, they ſay, are Sequeſter'd, expecting the Laſt Judgment. The Uſe of Confeſſion is much practis'd among them, but not after the *Roman* manner. The Article

of the *Proceſſion* of the Holy Ghoſt, they put it in the Rank of thoſe which are more curious than edifying; inſomuch that That Queſtion is now paſſed over with as much Silence as formerly it made Noiſe. They keep certain Relicks as precious and ſacred Memorials, but never worſhip them. I remember I have read in *Thevet*, That the *Greeks* of *Athens* excommunicate the Pope ſolemnly on *Good-Friday*. And the Monk *Surius* reports, That at *Jeruſalem* they pray to God every Day in a certain Part of the Publick Service, that he would keep them ſtill under the Dominion of the *Turk*, rather than ſuffer them to fall under that of *Rome*. And *Villamont* who was as rigid a *Roman Catholick* as *Surius*, has written in expreſs Terms, That they had rather ſell their Daughters to the *Turks* for Slaves, than marry 'em to thoſe of the *Romiſh* Religion. After this, I ſee no Reaſon why the Gentlemen of *Rome* ſhould reproach the *Calviniſts* with the Averſion that ſome *Lutherans* have for them. It is commonly practiſed, tho' very unreaſonably, that the Proximity of Opinions between one Sect and another, among Chriſtians doth not create any better Correſpondency betwixt them.

I have alſo uſed my utmoſt Endeavours to procure ſome particular Account of the Creed and Worſhip of the *Armenians*, that I might know it from the firſt Hand; but I have not hitherto had an Opportunity to be acquainted with any of them, nor have I yet been preſent at their Publick Worſhip, becauſe they are at Work in the Repairing of their Church, and ſo cannot yet aſſemble in it. One of my Friends,

The Armenians *at* Venice *are all a Sort of Pedlars, without either Learning or Breeding. I have diſcours'd with ſeveral of 'em, and endeavour'd to get ſome Information, by asking 'em Queſtions, but cou'd never obtain a reaſonable Account from any of 'em. And even their Prieſt (for at that time they had but one) was as ignorant as the reſt. But I can very well ſay, that thoſe who have written that the* Armenians *of Venice profeſs the* Romiſh *Religion are miſinformed.*

among

among other things, assur'd me of these four or five Articles. That they communicate under both Kinds: That they give the Sacrament to little Children: That they believe the Sequestration of Souls as the *Greeks* do: That they give a Bill of Divorce: That they believe there will be no Difference of Sexes after the Resurrection. And after all, there are so many particular Opinions among all these People, that 'tis not an easie Matter to determine positively what they believe.

There are several other Particulars in my Journal, with which I might entertain you at present; but I had rather joyn them to those other Observations which I shall make hereafter, that I may have occasion to add also such new Instructions as I hope to receive.

I was just now with the Abbot *Lith*, whom I mention'd before; and it comes into my Mind to inform you, before I finish my Letter, of a Thing which he assur'd me of, and I should have been sorry to have forgotten, though it has no relation to *Venice*. We were discoursing of the few numerous Families which are taken notice of here, in comparison to other Places; and he told me, on this occasion, that one of his Relations had Twenty four Sons by one Wife, who were all marry'd; and that all the Twenty four with their several Wives, had been seen in a Company together: Though there is nothing in this but what is very possible, yet 'tis extreamly rare.

I hope I shall quickly receive a Letter from you; and you may expect another from me before I leave this City. I am,

Venice, Jan. 20. 1688.

SIR,

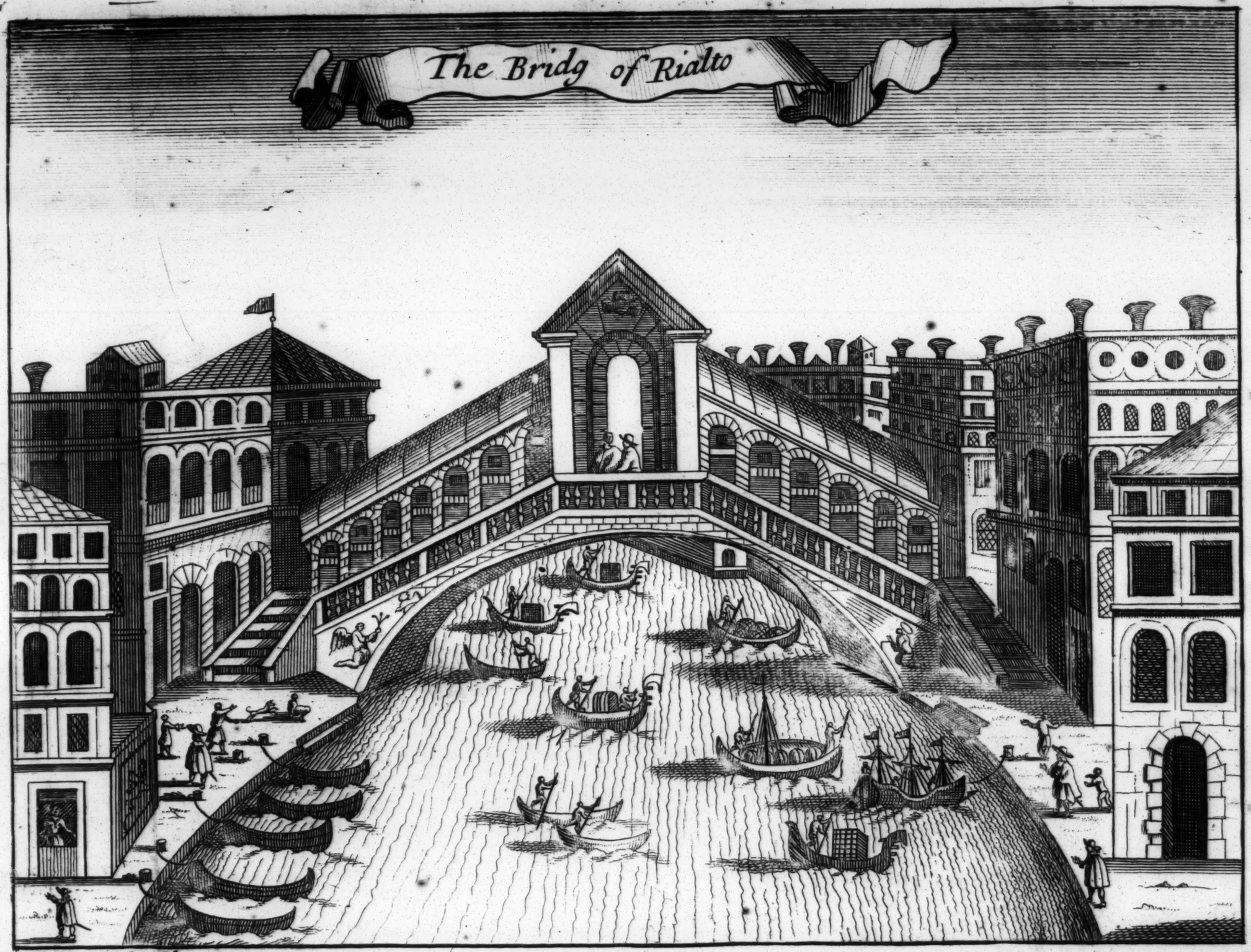
Your, &c.

LETTER XVII.

SIR,

THere are ſome Obſervations which I cannot forbear adding to what I have already ſent you, concerning the City of *Venice:* For Example, the Bridge of *Rialto* is ſo famous a Piece, that I muſt not forget to ſay ſomething of it. *Venice* is divided by a great Canal, of the Figure of an *S*, and the Bridge is about the Middle of this Canal. When they begin to praiſe the Structure of this Work, they break forth into Admirations, and can find no Terms but what are too weak for expreſſing their Thoughts; but all this is purely the Effect of Prejudice. This Bridge hath but one Arch, and all the Wonder conſiſts in the Greatneſs of this Arch. I took care to meaſure it, that I might give you a certain Account of it. The Compaſs of the Arch makes exactly the third Part of a Circle, and there are Ninety Foot from one End, or one Extremity of the Arch to the other, on the level of the Canal: From which we may gather, that the Arch is near Twenty four Foot high. It cannot be deny'd, but that a great Building of any Kind ſoever, deſerves more Conſideration than a ſmaller one; But, in my Opinion, it muſt alſo be confeſs'd, that when they are both of the ſame Nature, and when there is not a very remarkable Difference in their Largeneſs, there is nothing more incomprehenſible in the one, than in the other. This Bridge ought not to ſtand in Compariſon with

This Bridge is founded on ten thouſand Piles of Elm: And it appears by the Publick Regiſters, that it coſt Two hundred and fifty thouſand Ducati *of Venice.* (S. Did.)



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with thoſe * great Works, of which the bare undertaking, is in ſome meaſure ſurprizing: It is an Arch of a Bridge, which is ſomewhat bigger than thoſe that are uſually built; and this is all the Miracle. I might alſo put you in Mind of a Fault in the Structure of this Bridge, againſt that Maxim in Architecture, That to give the greater Strength to an Arch, it is neceſſary that its Compaſs make an entire Semi-circle, whereas this makes but a third Part of a Circle, as I intimated before. But to ſpeak freely, I cannot find any ſolidity in the Reaſoning of thoſe who eſtabliſh'd this Principle. And I conceive clearly, that when an Arch makes any Part of a Circle, let the Portion be never ſo little, if the Semi-circle does not wholly appear, yet it muſt be underſtood, and really exiſts in the Piles or other Foundations which reſiſt the Weight or Bearing of the Arch; and ſo comes to the ſame thing. To be fully convinc'd of the Truth of what I ſay, one need but conſider, that if an Arch, which would deſcribe an entire Semi-circle, were walled up, and fill'd to ſuch a height, that only the Sixth Part of its Circumference ſhould appear; or if you will, a Sixth part of a Circle, this Top of the Arch would loſe nothing of the Force it had before. The Bridge of the *Rialto* is very ſolidly Built, with large ſquare Pieces of a Kind of white Marble; there are two Rows of Shops which divide it into three Streets, the great one in the midſt, and two little ones between the Rails and the Back-ſides of the Shops. Generally the other Bridges have no Rails. You go up to them by Steps, which are almoſt all of a certain white Stone, † hard and ſlippery;

* *The Bridge of* Civenchu *in* Japan *is Three hundred and ſixty Toiſes long, and Six and a half broad. It is all built of a black Stone, which is almoſt as hard and ſmooth as Marble; it is ſupported by Three hundred Stone Piles. Every Stone of the Arches is Eighteen Foot in length, and Four in breadth; and there is a Row of Lions of an extraordinary bigneſs, on each Side. The Bridge of* Tinſem *is not ſo long, but is more curious, as conſiſting but of one only Stone.* Dutch Embaſſy to the Emp. of Japan. *Part* I. *They boaſt alſo at* Nuremberg, *of their Bridge of one ſingle Arch, and thoſe of St.* Maurice *in the* Valais *could do as much.*

† Pietra dura: *of* Iſtria. *There comes alſo abundance of it from the Iſlands of* Bioni, *in the* Gulph, *a Hundred and twenty Miles from* Venice. Villamont.

ſlippery; which partly gave occaſion to the Proverb that adviſes us to beware of the Four *P's* of *Venice*, *Pietra Bianca*, *Putana*, *Prete*, † *Pantalone*.

† *The Common rude People call the Nobles ſo. The three wicked* K's καπποὶ κάκιστοι τειὰ *were formerly* Cappadoces, Cretenſes, Cilicienſes.

The fineſt Houſes in *Venice* are upon the great Canal; and there are ſome which appear very * magnificent. They are great Maſſes or Piles of Building, which would have no outward Beauty, if it were not for the Mask which I mention'd in my Letter from *Vicenza*; I mean that Frontiſpiece which commonly conſiſts of two or three Orders of Architecture, and covers the Building on that Side, which is moſt in View; for the reſt of the out-ſide is no way pleaſing to the Eye.

* *As are the Palaces of* Piſani, Moroſini, Loredano, Roſini, Vandramino, Grimani, Cornaro.

The *Lagunes* may cauſe you to judge eaſily, that the Air of *Venice* is not very wholſom, as a famous Phyſitian of *Ravenna* has obſerv'd, (*Thomas Philologus*) in his Treatiſe *De vita Venetorum ſemper commoda*. And if 'tis the common Saying in that Country, That the Air of *Venice* is good, 'tis only in Reſpect of that of ſeveral other Places in the *Lagunes*, where it is very bad. So are Things more or leſs Valued, according to the Compariſon that is made of 'em, with better or worſe of the ſame Nature. The Water, is almoſt all very bad too. Of a great Number of Wells which are in this City, there are but very few good for any thing. The beſt Water is the Rain-Water, which ſome private Perſons preſerve in Ciſterns; that they fetch from the *Brenta*.

See in the Supplement, concerning the Air *and* Water *of* Venice.

The com-mon Wines are alſo very unpleaſant; that which they call (*dolce*) *ſweet*, is to the *French* Palates of a diſguſtful Taſte; and the (*Garbo* or *Bruſco*) *ſowr*, on the contrary is extreamly ſharp. After they have drawn off the pure Liquor, they mix Water with the Stalks and Skins of Grapes, that they may ſqueeze ſome ſharpneſs from them. 'Tis alſo

ſome-

ſometimes mixt with *Lime*, *Allum*, &c. which gives it ſome piquant Briskneſs, but makes it very harſh; beſides, this Mixture palls and weakens the Wine, which was not very ſtrong before. They have alſo a very ill Way of making their Bread; let it be as freſh as you will, the Dough has been Bruis'd ſo much and is ſo hard, that you muſt break it as they do Bisket, with a Hammer. In other reſpects the Entertainment is pretty good, in the *French* Inns, which are the only Places where you may be tolerably accommodated in.

Strangers have ſo little Commerce with the Natives of this Country, that it is difficult to learn their Cuſtoms, and Manners of Houſekeeping: And therefore I cou'd give you but a very imperfect Account of theſe things. I read the other Day in a Preface of *Henry Eſtienne*, that in his Time, they had an ill Opinion in *France*, of a Woman who diſcover'd her Neck; whereas in *Italy*, and particularly at *Venice*, every old Hag expos'd her wither'd and ſwagging Breaſts to view. But things are much * chang'd ſince his time. At preſent the Women of Quality are ſhut up ſo cloſe, that you can ſcarcely ſee their Face; not even in the Churches, which are the only Places where they uſually appear in Publick. When they go abroad, they are ſhut up in their *Gondola*'s, and accompanied with two old Women, who never leave them. The ordinary Women cover themſelves with a great Scarf, which opens only a little, before their Eyes; and they go abroad but rarely, becauſe the Men buy Proviſions, and take care of all Buſineſs without Doors.

* *There are none but profeſſed Courtezans, who ſhew their Necks bare.*

They ſend the Girls to Monaſteries in their Infancy; and diſpoſe of 'em in Marriage without their Knowledge; and even frequently, without

without letting them ſee their future Husbands. That you may not be ſurprized at this, you are to know, that they make not commonly Marriages here, under the ſame Notions, and with the ſame Deſigns as they do in other Places. They don't trouble themſelves with Love, Affection, or Eſteem, in this caſe. If any of thoſe Conveniencies happen, ſo much the better; but they mind nothing but Kindred and Riches. The uſe of Concubines is ſo generally receiv'd, that the greateſt Part of the Wives live in good Correſpondence with their Rivals; and 'tis that makes amends for the perſonal Defects of the married Women. There is alſo another Way of Concubinage, very much uſed by thoſe who are ſubject to ſome ſcruples of Conſcience; which is indeed a great Rarity at *Venice*. It is a Kind of clandeſtine Marriage, the Ceremony of which is not perform'd but a long Time after the Conſummation; and commonly not till a few Days, or Hours perhaps, before the Death of one of the Parties. The Men find this Method convenient, becauſe it keeps the Women in perpetual Awe, and conſtant Complaiſance, being in daily Fear of being turn'd off. I know a rich Merchant who hath lived thus for above Twenty Years with his Female Companion. When he is in a good Humour, he promiſes to marry her before he dies, and make their Children his Heirs. But the moſt uſual Practice is, to live on the Common, at ſo long kept, ſo much paid, until the firſt Deſire of Change, without fixing on any certain Perſon either for Wife or Concubine. Thoſe who are not rich enough to keep a Miſs for their own Uſe, joyn with two or three Friends; and this Plurality, which would in other Places be inſupportable, does in this Place ſerve only to tie the Knot of Friendſhip firmer between

between Companions in the ſame Fortune. Libertiniſm, concerning the Women, is turn'd ſo common and general a Cuſtom, that, to ſpeak truly, it takes away all Senſe and Remembrance of Sin. As 'tis one of the Maxims of thoſe Politicks, to bring up all Perſons in Effeminacy, and eſpecially the young Nobility: The Mothers are the firſt who find out Courteſans for their Sons, that they may keep 'em from falling into contagious Pits; and when they have made a Bargain with the Father and Mother for ſome young Maiden; all the Relations of this poor Girl come in cold Blood, to wiſh her Joy, as if it were for a Marriage lawfully contracted. It is ſomething peculiar enough to ſee a Mother deliver up her Daughter for a certain Sum of Money, to be paid by the Month or Year; and ſwear ſolemnly by God, and upon her Salvation, that ſhe cannot afford her for leſs. We muſt not ſay, that all Mothers would do the ſame, but 'tis certainly a Thing commonly practiſed. I was informed by a good Catholick, that the Confeſſors are not willing to be troubl'd with ſuch *Peccadillo*'s; they will not hear ſuch Trifles, but ask preſently, *qualch' altra coſa*: True or not, 'tis become a Proverb at *Venice*. There are none but ſome fooliſh Foreign Courteſans, who by a kind of nice Scruple which they brought from their own Countries, will have ſome Maſs ſaid upon their Account. It is true, this coſts them but little, becauſe thoſe whom they employ have alſo need of their Aſſiſtance; ſo that they are kind to each other; and it is not difficult ſo to order Affairs, that they may have no occaſion to be out of Pocket. There are whole Streets of that Sort of Ladies of Pleaſure, who receive all Comers; and whereas the Habits of other Perſons are Black and Melancholy, theſe are dreſt

in

in Red and Yellow, like Tulips; with their Breaſts open, their Faces painted a Foot deep, and always a Noſegay on the Ear: You may ſee them ſtanding by Dozens at the Doors or Windows; and the Paſſers by ſeldom 'ſcape without torn Sleeves.

The Carnaval begins always the ſecond Holiday after *Chriſtmas*; that is, from that Time People are permitted to wear Masks, and to open the Play-Houſes, and the Gaming-Houſes. Then they are not ſatisfied with the ordinary Libertiniſm, they improve and refine all their Pleaſures, and plunge into them up to the Neck. The whole City is diſguis'd. Vice and Vertue are never ſo well counterfeited, and both the Names and Uſe of 'em is abſolutely chang'd. The Place of St. *Mark* is fill'd with a Thouſand ſorts of Jack-Puddings. Strangers and Courteſans come in Shoals from all parts of *Europe*: There is every where a general Motion and Confuſion, as if the World were turn'd Fools all in an Inſtant. It is true, that the Fury of theſe Bacchanals does not riſe ſuddenly to the height; there is ſome moderation in the beginning; but when they begin to be ſenſible of the dreaded approach of the fatal *Wedneſday*, which impoſes an univerſal Silence, then they celebrate their great Feaſts, and all without reſerve. Since it is true, that every thing muſt be aſcrib'd to the Policy in *Venice*, you muſt ſuppoſe there are particular Reaſons for the permitting of this Licentiouſneſs during the Carnaval; but perhaps too we need not look for any Myſtery. Two Things come into my Mind on this Occaſion. The common People always love Sports and other Divertiſements. As abominable as that Monſter *Nero* was, he was lamented by the Rabble becauſe of his Shows. I'm apt to think then, that the

the Nobility, who otherwiſe are not much beloved, are glad to find ſome cunning ways to pleaſe and amuſe the People. At the laſt Carnaval, there were ſeven Sovereign Princes, and many Thouſand other Foreigners: How much Money all this Multitude muſt bring to *Venice*? 'Tis the other Thing that ſeems to me of ſome Moment.

I muſt, according to your Deſire, give you my Sentiment of the Opera's and Comedies that are acted here; tho' in the mean time, I muſt confeſs I cannot without reluctancy enter upon this Subject; becauſe I fear I ſhall in your Opinion be eſteem'd too ſingular in mine. You ſeem to me to be extreamly prepoſſeſſed in favour of theſe famous Shows; and I percieve you expect ſomething that may exceed the *Idæa* of 'em, which you have already. I entreat you then, to ſet aſide all your Prejudices, and to believe I will do the ſame, that I may be able to give you an impartial Account of Things as I find them. I will do it in few Words, without criticiſing on Opera's in general, in which I have always been offended at ſome Paſſages which ſeem contrary both to Probability and Reaſon. But ſince you will have it ſo, let us ſuppoſe that the Repreſentation of an Opera, is the beſt contriv'd Thing in the World; and I will keep my ſelf within the Bounds you have preſcribed me, which is to ſpeak to you with relation to the Opera's you have ſeen at *Paris*. It is undeniable Matter of Fact, that the Ornaments and Decorations of theſe, here, fall extreamly ſhort of the others. The Habits are poor, there are no Dances, and commonly no fine Machines, nor any fine Illuminations; only ſome Candles here and there, which deſerve not to be mentioned. Whoever ſays the contrary, muſt be either a Fool or blind. 'Tis

'Tis dangerous not to magnifie the *Italian* Muſick, or at leaſt to ſay any thing againſt it. Nor will I inſiſt on this Subject, but confeſs, in the general, that they have moſt excellent Ayres, and there are good Voices among them. The *Vicentine* Singer of the *Hoſpitalettes* is, for Example, a little enchanting Creature. But I cannot forbear telling you, that I find a certain Confuſion and Unpleaſantneſs in ſeveral Parts of their Singing in thoſe Opera's: They dwell many times longer on one Quavering, than in ſinging Four whole Lines; and oftentimes they run ſo faſt, that 'tis hard to tell whether they Sing or Speak, or whether they do neither of the Two and both together. Every one has his own Humour; and for my part, I muſt confeſs, their exceſſive Quaverings agrees not with me, tho' it requires a great deal of Practice and Trouble to attain to it; and tho' 'tis extreamly grateful to the Ears of thoſe People. The Symphony is much ſmaller than at *Paris*; but perhaps, it is never the worſe for that. There is alſo one Thing which charms them, which I believe would not pleaſe you; I mean thoſe unhappy Men who baſely ſuffer themſelves to be maimed, that they may have the finer Voices. The ſilly Figure! which, in my Opinion, ſuch a mutilated Fellow makes, who ſometimes acts the Bully, and ſometimes the Paſſionate Lover, with his Effeminate Voice, and wither'd Chin is ſuch a thing to be endured? It is impoſſible, that ſuch Perſons can have that Vigour and Fire, which is neceſſary for the Beauty of Action; and indeed, there is nothing more cold and languid than the manner after which they act their Parts.

There are at preſent Seven ſeveral Opera's at *Venice*, which Strangers, as we are, are in a manner

manner oblig'd to frequent, knowing not, ſome times, how to ſpend an Evening any where elſe. But ſince you would have me ſpeak ingenuouſly, I muſt tell you, that I impatiently expected the end of the Piece, before we had heard a quarter of it. You muſt know there is a Buffoon in every Opera; and you may imagine what a Figure this Actor makes with his Fooleries in a moſt ſerious, and even ſometimes moſt tragical Part of the Play.

I will ſay little of their Comedies; all the World knows they are but * ridiculous and wretched Buffooneries, jumbl'd together without any Order or Coherency. Nevertheleſs, let them be never ſo ſilly, there is always ſome Grimace, with ſome Poſture or Trick of *Harlequin*, that makes the Spectators laugh. The moſt luſcious Bawdy Thing is pronounced there in the moſt expreſſive Terms, and the Damſels of thoſe Societies never mince the Matter. Some time after they have begun either an Opera or Comedy, they commonly open the Doors for ſome Gondoliers or Watermen, eſpecially thoſe that belong to the Nobles, who make a conſiderable Body at *Venice*, and are very neceſſary Perſons. Their Office on this Occaſion is to applaud the Actors by clapping their Hands, and ſhouting like Madmen. I won't neither expreſs, nor make you conceive what Terms they uſe, when they congratulate the Women; who receive alſo other Applauſes, by Sonnets made for them, and printed, which ſometimes fly about the whole Theater. Before I finiſh this Article, I muſt tell you, that theſe Theatres belong to ſome Noblemen, who get conſiderably by them, tho' they continue no longer than the Carnaval laſts.

The Places which they call *Ridotti*, are properly Academies of *Baſſet*: They are open'd at the

* *Formerly they compos'd regular Pieces, which* Moliere *himſelf made uſe of. Comedies are only acted during the Carnaval.*

At the Doors of the Theatres there are always ſome Bravo's who are ready to execute the Orders of the Noblemen to whom the Theatres belong.

the ſame time with the Theatres; and there are none but *Noble-men* who keep the Bank. They diſmiſs the Gameſters when they pleaſe; and they have ſo much good Fortune joyn'd to their Privileges and Skill, that the Bank is always the Winner. There are Ten or Twelve Chambers on a Floor, with Gaming-Tables in all of them. You can ſcarcely turn your ſelf in them; but tho' the Throng is ſo great, yet there is always a profound Silence. None are permitted to enter into theſe Places without Masks: at leaſt a Poſtiche Noſe, or a *Muſtachio*. The Courteſans come thither in Shoals; and other Ladies alſo, who under the Shelter of their Masks may enjoy all the publick Pleaſures of the Carnaval; but they are ſtill follow'd by Spies, or by their Husbands. Beſides the Chambers for Gaming, there are ſome Rooms for Converſation, where they alſo ſell Liquors, Sweet-meats, and ſuch-like Things. Nobody puts off his Mask, or Noſe; and by the Privilege of this Diſguiſe, provided a Man be pretty well dreſs'd, he may ſpeak to the Ladies, and even to thoſe whom he may ſuppoſe to be of the higheſt Quality: but muſt carefully avoid either the Saying or Doing of any thing that may give Offence, for the Mask is Sacred; and one will ſeem to take no notice of what is ſaid to his Wife, that has many *Bravo*'s at his Devotion at the Doors: You know by that Name they call their Hectors and profeſs'd Murderers. * Not that it is abſolutely impoſſible to act a ſucceſsful Piece of Gallantry with the beſt guarded Lady of 'em all, when they are not over ſevere. As the Difficulty augments Deſire, ſo this Deſire invents the Means; and thoſe who underſtand the Practice of this Country, will do more with an Ogling Glance, than in other Countries by the longeſt Aſſiduities: But all theſe things

There are about 60 Gaming-Tables in all.

* *In materia di Donne, baſta in Venetia haver maniera & denari; Si arriva anche al cibo di qualche Nobile Boccone.*

things are out of my Sphere, and therefore I muſt beg Leave to go no further.

The greateſt Maſquerading is in the Place of St. *Mark*; where the Croud is ſometimes ſo great, that one cannot turn himſelf. You may put your ſelf in what Equipage you pleaſe, but to do it well, you muſt be able to maintain the Character of the Perſon whoſe Dreſs you have taken. Thus, for Example, when the *Harlequins* meet, they jeer one another, and act a thouſand Fooleries. The Doctors diſpute; the Bullies vapour and ſwagger; and ſo of the Reſt. Thoſe who are not willing to be Actors on this great Theatre, take the Habit of *Noblemen*; ſome *Polonian* Dreſs, or the like, which obliges them to nothing. The Maskers are not permitted to wear Swords. The Women are alſo habited as they pleaſe, and ſome of 'em appear in moſt magnificent Dreſſes. At the ſame time the Place is filled with Puppet-ſhows, Rope-Dancers, and all ſuch Sorts of People as you ſee in *London* at **Bartholomew-Fair*. But thoſe which in my Opinion are the pleaſanteſt of all, are a Kind of Almanack-makers and Fortune-tellers, who have their little Stages environ'd with Spheres, Globes, Aſtronomical Figures, Characters, and conjuring Books of all Sorts. Theſe Pronouncers of Oracles have a long Tin Pipe, thro' which they ſpeak in the Ear of the Curious, who ſtand below the Scaffold. They ſay more or leſs, according to the various Characters of the Conſulters, and without ſeeming to take any notice, obſerve their Countenance. When they perceive they ſmile, or by ſome other Geſture denote their Approbation, they give over ſpeaking a little, and ring a little Bell with wonderful Gravity, to intimate, that by virtue of their Art, they have dived into a very ſecret Affair, and

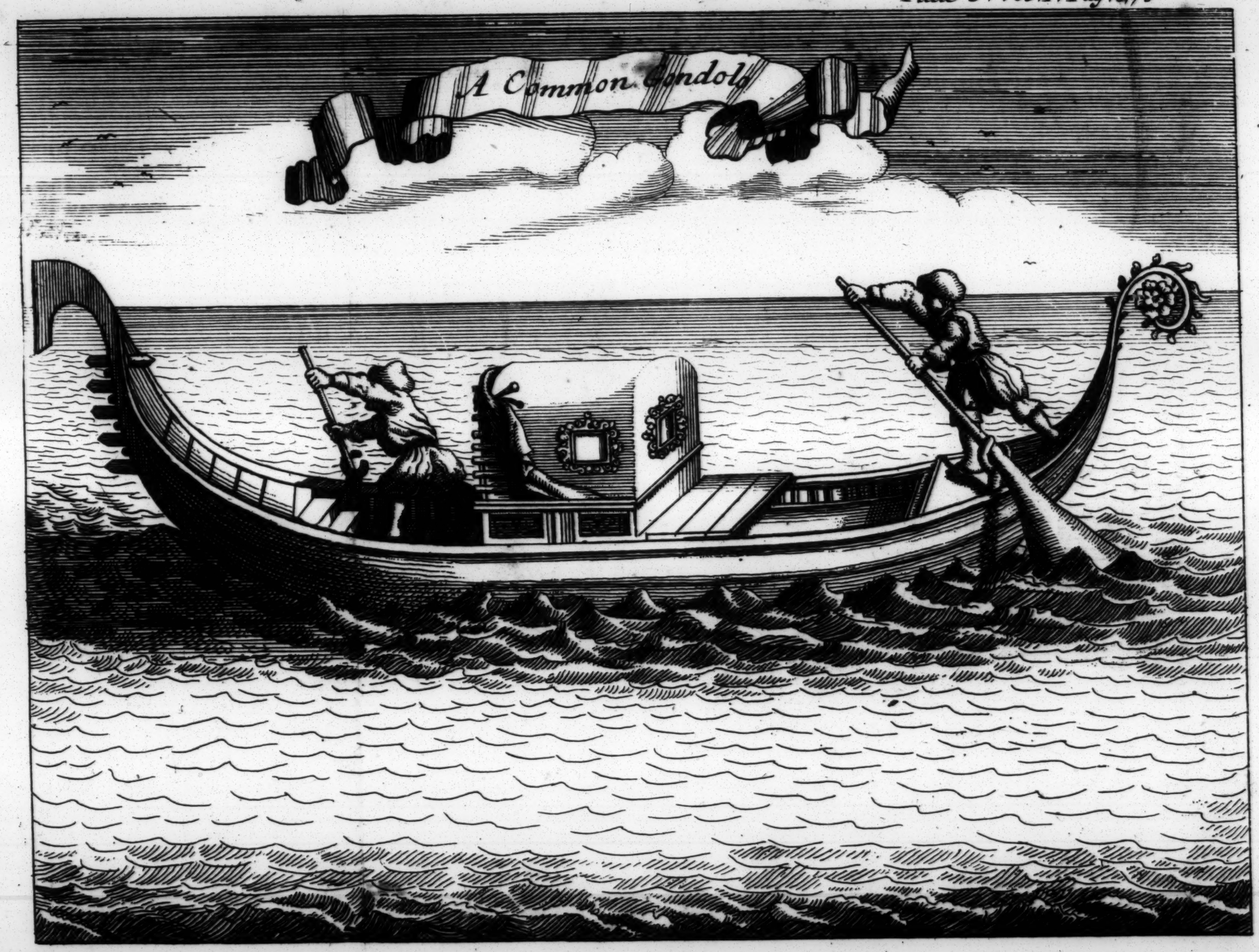
* *This Fair has been ſuppreſs'd in* 1709.

ſucceeded very happily in their Divining. When they ſwear only *per Dio*, it ſignifies nothing; that is only a common Phraſe, which no body regards. But when they would be believed, they call to witneſs the Saint of *Padua*, or the moſt bleſſed Lady of *Loretto*, and then all the Spectators put on a ſerious Face, and pull off their Hats as devoutly as if they were ſinging a Pſalm at the Gallows. It is pleaſant to ſee Prieſts and Monks of all Orders, ſo buſie about that Pipe, that one wou'd think they fanſie no body has Buſineſs to enquire after but themſelves.

Conſult S. Didier's *Book.*

I will ſay nothing of the Bull-baitings, Gooſe-catching, Combats at *Coups de poing*, Balls, Races in *Gondola's*, or of their Feaſting on *Shrove-Thurſday*, on which Day they cut off a Bull's-Head, before the whole Senate, in memory of a Victory obtain'd in the *Friul*. Theſe Stories are too long to be related; and may be found in ſeveral Books.

The Carnaval is not the only Time in which they wear Masks at *Venice*. They uſe 'em in all Feaſts of Pleaſure: With the Mask they run to the Audiences of Ambaſſadors: And on *Aſcenſion-Day* all are masked from the Noblemen in the *Bucentauro*, to the Mob in the Streéts. All theſe are admirable Times for the *Gondoliers*; not only becauſe of the Profit it brings them by their *Gondola's*, but becauſe it is a Time of Intrigues; and a *Gondolier* will undertake any thing. They are acquainted with all the Turns and Windings; they pretend to know the critical Minutes, and the private Stairs, and to hold Correſpondence with the Waiting-Women. They furniſh Ladders of Cords on occaſion; they promiſe in your Ear, to bring you to Places eſteemed otherwiſe inacceſſible; In a word, they are for all Uſes, and in caſe of Neceſſity would


A Common Gondola

would perform the Trade of *Bravo's*. Their great Buſineſs is Pimping: They offer, without asking, to depoſite a Sum of Money, and loſe it, if their Wares prove unſound.

You may have *Gondola's*, either for ſo much to ſuch a Place, or at ſo much an Hour, as you hire Coaches in *London* or *Paris*. But it is more convenient to keep one for your own Uſe, and this coſts but little: For you may have one of the beſt for the Value of five or ſix Shillings a Day. The *Gondola's* of *Venice* are very pretty Things, they are light, and of a pleaſant Structure; you are very conveniently ſeated in them, under cover, as in a Coach, with Glaſſes on every ſide. The Left is the Place of Honour; and the Reaſon which they give, is, becauſe he who ſits on the Right-hand, cannot ſee the *Gondolier* before, and conſequently cannot ſo eaſily command him. Theſe Men are excellent Maſters of their Trade: they turn, ſtop, and avoid one another, with a ſurprizing nimbleneſs and dexterity: They ſtand and manage the Oar in ſuch a manner, that their Faces are turn'd towards the Place to which they go; whereas the Wherry-men on the *Thames*, and almoſt every where elſe, ſit and advance, by going backwards. All the *Gondola's* are painted black, in purſuance of an Act of the State; and the little Cabbin is alſo cover'd with black Cloath or Serge. But Strangers may have 'em of other Colours, if they will be at the Charge, which ſeldom happens; few ſtaying at *Venice* longer than the Time of the Carnaval. *Lent* is no ſooner come, but all that Multitude begins to diſlodge: Travellers, Puppet-Players, Bears, Monſters, and Courteſans; by Courteſans, I mean thoſe whom Devotion brings from the Neighbouring Kingdoms; for they take care, at *Venice*, that none of their own Country prove Deſerters. Before I

They are from 30 to 32 foot long, and broad from 4 to 5.

leave the *Gondola's*, I muſt tell you, that thoſe which belong to Ambaſſadors are extreamly fine; they are larger than ordinary, and their Ornaments are as ſumptuous as thoſe of the moſt magnificent Coaches. Theſe Miniſters have commonly four or five; and 'tis in theſe *Gondola's* they make their Publick Entries.

The Arſenal of *Venice* paſſes for one of the faireſt and greateſt of *Europe*; and all the World agree, that it is a moſt important Piece. But it is to be conſidered, that it is the only one which the *Venetians* have in *Italy*; and conſequently that all they have is lodg'd there. And beſides, half the Stories that are told of it are not true. Thoſe who ſhow it to Strangers wou'd make 'em believe, that there are Two thouſand five hundred Pieces of Cannon: good Arms for a Hundred thouſand Foot: and compleat Equipages for Twenty five thouſand Horſe; Theſe are Words ſoon ſpoken, but not ſo eaſily made good. You muſt further obſerve, that the Incloſure of this Arſenal comprehends alſo the Magazines for the Veſſels, Melting-Houſes, Rope-Yards, Forges, Lodges for the Galleaſſes, Gallies, and the Bucentaure: beſides the Havens, and Docks for Building and Refitting of Veſſels. This is what occaſions the extraordinary Largeneſs of the Arſenal. They have ſome Men of War, of which the greateſt called the *Redeemer*, hath, as they tell us, Fourſcore Pieces of Cannon mounted, and Fourteen Paterero's; 'tis, at preſent, at Sea. The Galleaſſes have Three Batteries in the Prow, and Two in the Poop; the Crew ought to conſiſt of One hundred and ninety two Galley-Slaves, at Six on a Bench.

They ſhow a Piece of Cannon which was made while a Doge was at Dinner: It is in the 22d Lodge. Henry *the Third was Treated in the 23d; and during the time of the Collation, they built one whole Galley, and caſt three Cannon.* Payen.

The

A Bucentaure

The * *Bucentaure* is a Kind of a vaſt Galleaſſe, very much adorn'd with Sculptures and Gilding. The *Doge*, accompanied with the Senate, and a great Number of the Nobility, every Year, on *Aſcenſion-day*, goes on Board this Veſſel with great Pomp † to marry the Sea. The Ship which they made uſe of when *Alexander* III inſtituted this Ceremony, in confirmation to the *Venetians* of that * Empire, which, they ſaid, they were already poſſeſs'd of over the Gulf, was call'd the *Bucentaure*; and ſince that time, they have ſtill kept this Name, and conſecrated it to all the Veſſels deſtined to that Ceremony. The Captain of the *Bucentaure* makes the preſumptuous Oath, the Day when he is received, that he engages his Life, that he will bring her back ſafe and ſound, in ſpite of all Winds and Tempeſts whatſoever.

* Navilio che dalle trombe; & altri Stromenti che riſuonano dentro, ha conſeguito il nome di Bucentauro. Al. Mar. Vianoli. *Some ſay, that the firſt of theſe Veſſels had the Figure of a Centaur in the Stern, and that all that were built afterwards retain'd the ſame Name. They add, that the Particle* Bu *ſignify'd* Great, *in the Dialect then in uſe at* Venice.

† *As if they became the Husbands of* Thetis, *or the Wives of* Neptune, *they wed the Sea every Year.* (Lewis Helian.) Henry III, *went from* Venice, *to* Murano, *in the* Bucentaure. Mezeray.

* *There is a Treatiſe concerning the Dominion of the State or Republick of* Venice, *in the Gulf, written by* Cyril Michelli.

A conſiderable Part of the Arſenal was conſum'd by Fire, in the Year 1565; and 'tis ſaid, that the Cracks of the Burning were heard at Forty Miles Diſtance. There are three *Nobles* who have the Management of it; and the Galleaſſes are alſo commanded by *Nobles*: All conſiderable Employments paſſing through their Hands. *It was burnt before in* 1507.

I acknowledge, it is not an eaſie Matter to return particular Anſwers to the ſeveral Queſtions you propoſe, concerning their Dignity, and the great Figure their Name makes in the World. You know, that at *Venice*, as well as elſewhere, that which they call Nobility, according to the

common Acceptation of the Word, consists only in Fancy and Opinion, as almost all other Things in the World do. 'Tis true, that the *Noble Venetians* are born with a certain * Character of Sovereignty; because they compose the Grand Council, that which forms and animates all the other Councils; which deserves some Consideration. But after all, this Reason is not Satisfactory; for the Nobles of *Genoua* may boast of the same Privilege. Things are usually esteem'd according to the Value which is put upon them: and the *Noble Venetians* are distinguished, because they knew how to distinguish themselves. They have found it to be their Interest, to carry on the Value and Honour of their Nobility, beyond all Estimation. They have sometimes parallel'd it with Princes of Royal Blood. They pretend, that their Dignity swallows up all the Titles that are assum'd by others: And even some crown'd Heads have ennobled it, by condescending to enter into that Body, and marrying Women belonging to some of their Families. These are the Methods by which they rais'd themselves to such a Degree of Honour. Moreover, tho' there is but one Order of *Nobles* at *Venice*, yet they bear not all equally the *Grande supercilium*, which *Juvenal* speaks of; the Commands, the Offices, great Wealth, and ancient Extraction, make new Distinctions among them. And though, as I told you, they value their Nobility at an infinite rate, you must not from hence conclude, that this Title may not be communicated, for a certain Sum of Money. After all, they must still remember, their High Pretensions are of little Service to 'em when they travel into Foreign Countries, (which is very rare). Every little Prince may assume to himself the Title of King in

* *So are the* Nobles, *or* Lords, *or* Peers *of* England, *whose Titles confer on them not only the Prerogative of Rank and Honour, but make them* High Magistrates, *as Members of the First Court of Justice in the Kingdom.*

Henry III *of* **France** *received the Quality of a Noble* **Venetian.** **Alexander** *likewise accepted the Title of Burgess of* **Corinth.**

in his own Court, and tickle his Ears with hearing it repeated by his Servants and Vaſſals; but the main Buſineſs is, to make himſelf to be own'd as ſuch alſo by other Princes. The Truth is, that in Foreign Courts they do not much concern themſelves about the Knowledge of the Idea's of the *Broglio* upon that Matter, however they do not refuſe to allow thoſe Gentlemen Abundance of Deference and Reſpect; as I have juſt now obſerv'd.

The Nobles never appear publickly at *Venice* but in their Robes of *Paduan* black Cloth: * formerly blue, ſays Mr. *Didier*. A certain Perſon has written, that theſe Robes ought to be lin'd with *Pettygris* in Winter, and with *Ermins* in Summer; But whether 'tis a Miſtake, or the Cuſtom is chang'd: they are allow'd to put what Lining they pleaſe, provided the Robe be of Cloth made of *Paduan* Wooll, as I have ſaid, according to Mr. *S. Didier*, and other well-informed Perſons. However 'tis true, that according to the Cuſtom, the Doubling or Turning-up of the Lining in the Winter, is of one of the two ſaid Furrs. The Doge's Counſellors; the Procurators of St. *Mark*; the Chiefs of the Council of Ten; the *Savii Grandi*; and the *Savii* of *Terra firma*, have not their Robes made after the ſame manner as that of the reſt of the *Nobility*, and it may be of Camlet, in the Summer. The *Stola* which formerly was faſten'd *al Capuccio* or *Baretta*, according to *Onofri*, ought to be of the ſame Cloth of the Robe. The Girdle is black alſo, about four Fingers broad, and garniſh'd with Plates and Buckles of Silver; and their † Bonnet is only a kind of Cap of black Wooll Worſted, with a little Fringe of the ſame: But they wear long Perukes, and commonly carry their Caps in their Hands. The Procurators of St. *Mark*, the *Savii grandi*

* Fedele Onofri, *in his* Chronologia Veneta, *ſays, That theſe Robes were formerly of all Sorts of Colours*, Chap. 2.

† Baretta. *When it rains they put their Cap upon their Head, and the Stole over all.*

grandi, and the reſt, who are Poſſeſſors of the higheſt Offices, * are diſtinguiſh'd by peculiar Habits. || Thoſe among the *Nobles*, who have been Ambaſſadors, may wear a Stole of Cloath of Gold, and put Buckles of Gold to their Girdles: But uſually they only adorn their black Stoles with a little Gold Galloon. The Phyſicians, Advocates, Notaries, and all thoſe who are called *Cittadini*, are habited like the *Nobles*, without any Diſtinction. It would not always be convenient for theſe to be known by their Habits; for ſuch a Diſtinction might expoſe them to great Dangers, ſhould any Diſorder happen. They aſſume the Title of *Excellency*, and the moſt ſubmiſſive way of ſaluting them is to kiſs their Sleeve. The Elbow of this Sleeve is like a great Bag, and into that, thoſe who go to Market put their Proviſions. They are not followed by any Servants, and no Perſon ſalutes them, but he who knows them, except thoſe who wear the ſame Robe. The People fear them, and love them but little; but I will not ſay that this proceeds from any ill Treatment they receive from them. Since Friendſhip is uſually the Effect of Familiarity or Converſation, I rather ſuppoſe, that the Reaſon is, becauſe the *Nobles* are familiar with no body. They dare not make themſelves popular, leſt they ſhould be accuſed of Caballing againſt the State. The ſame Reaſon hinders them from viſiting one another; and renders them almoſt inacceſſible to Foreigners. It muſt be acknowledg'd, that this

* *The Doge's Counſellors wear a Scarlet Robe, while they are in Office. The chief of the* Quarantie Criminelle *uſe one of a Violet colour, and different faſhion. The* Savii Grandi *wear a Violet colour'd Robe of another faſhion.*

|| *They are call'd Knights of the* Golden Stole. *When they go Ambaſſadors to the Courts of great Princes, the Prince to whom they are ſent, in compliance with an ancient Cuſtom, confers the Title or Quality of Knighthood upon 'em, and at the ſame time preſents 'em with the Sword, with which the Ceremony was perform'd; ſo that theſe Knights of the* Golden Stole, *are not properly* Venetian *Knights, but* Engliſh, French, *or* Spaniſh *Knights*, &c. *The Noble* —— Soranzo, *one of the Ambaſſadors Extraordinary, ſent to the King of* England, Anno 1696, *was Knighted by His Majeſty.* Venier, *the other Ambaſſador, had receiv'd the ſame Honour before, in another Embaſſy.*

ſavage

Plate 8 Vol. 1. P. 281.

The Doge of Venise

Vanitas Vanitatum

ſavage and ſour Policy is very troubleſome. It is hard, that a Government cannot be happy without deſtroying the Bands and Communications of Society, which are the chief Pleaſures of this Life! I muſt further tell you, on this Subject, that the Nobility is not entail'd upon the Elder Sons only, as in *England*; and that they are neither permitted to trade at all, nor to marry with Foreigners.

I find you are puzzl'd about the Titles of Marqueſſes and Counts which you hear mention'd in the Countries depending on *Venice*. To unriddle the Myſtery, you muſt know, that the Noble *Venetians* pretend to be equal to Princes, but never qualify themſelves by any particular Title: And that the Marqueſſes and Counts you ſpeak of, are no *Nobles* of *Venice*. Theſe Gentlemen are of three Sorts: ſome of them really enjoy'd theſe Dignities, before they became Subjects to this State, when they belong to the *Empire*, or *Spain*, in *Friuli* in the *Bergamaſco* and elſewhere, but have loſt the Privileges of their Titles, and keep only the Name. The *Venetians* have always made it their buſineſs to humble them, and to deprive 'em of every thing that might either tempt or enable 'em to ſhake off the Yoke, or return under the Dominion of their ancient Maſters; and one of the Ways which they have taken for this Purpoſe, was to create new Counts, who might make Head againſt the others, and ſo take away the Diſtinction by a Confuſion of vain Titles, which have the ſame Sound. The other Advantages which *Venice* draws from this Invention, would engage me in too long a Digreſſion; I only mention'd it, that you might underſtand what are the Marqueſſes and Counts of the Firſt and Second Order. Thoſe of the Third are founded on ſome

Preten-

Pretenſions of their Anceſtors. If they were not altogether Counts, in the Time of the ancient Government, they had at leaſt a great Deſire to be ſo: and when the Face of Affairs was chang'd, they made themſelves Counts, I know not how, without any Endeavours uſed to hinder them, becauſe they got no real Advantage by it.

I find that you are miſinform'd in ſome Particulars relating to the Doge. You muſt conceive, that the Doge, conſider'd as Doge, is but a meer Figure of a Prince, an animated Statue, and a Chimera of Grandour. He puts me in mind of thoſe two Perſons who at the Coronation of your Kings, bear the Name of the Dukes of *Aquitain* and *Normandy*. It is ſo far out of the Doge's Power to pardon any Criminal, as you have been inform'd, that you may aſſure your ſelf his new Quality diminiſheth his Credit very much, if it doth not abſolutely reduce it to nothing. 'Tis true, the Doge is encompaſſed with many Marks of Honour, but none of thoſe properly relate to him: For they belong only to his Repreſentative Quality, like the Privilege which Ambaſſadors have to be cover'd when they ſpeak to the Princes to whom they are ſent. The Doge is the Image or Repreſentative of the Republick, whoſe pleaſure it is to reflect its Glory upon him, as it were to eaſe it ſelf of the trouble of it; yet appropriating to it ſelf all the Honours he receives. And thoſe Honours to which the Quality of Doge entitles him, are not paid to him who is inveſted with it, but that they may be immediately transferr'd to the State, which ſeems to have only ſet him up for that purpoſe. This is ſo true, that to hinder the Doge from abuſing thoſe Honours which are only to paſs from him, as through a Canal, they appoint Counſellors,

who

who have a conſtant Eye over him, and may viſit his Cloſet when ever they pleaſe. He cannot take a Journey to the Continent, without Permiſſion from the State; and when he goes, tho' with Leave, all his Honours vaniſh there, and he hath no more Authority than another *Noble*. From the firſt Moment of his Election, all his Relations who were in Offices are immediately turn'd out: And when he dies, the State wears no Mourning. This, Sir, is the true *Idea* you ought to have of the Doge of *Venice*. I will farther add, that if, notwithſtanding all the Care they take to curb his Power, he ſhould endeavour to break out beyond his Sphere, ſuch Orders are taken as would preſently reſtrain him. The Doge is as much ſubject to the Laws, as the meaneſt Perſon; and the Inquiſition of the State is a Scourge, which ſeems to threaten him more particularly than others. I ſuppoſe you are acquainted with the unlimited Power of this Tribunal, which you muſt reckon to be as rigorous and ſevere, as the other Inquiſition at *Venice* is patient, and free from rigour and ſeverity.

I return to the Doge; for you muſt know, that notwithſtanding all his Slavery, and the Smallneſs of his Authority, his Quality of Doge entitles him to ſome Privileges. He hath two Voices in the great Council: He beſtows the petty Offices of the Palace; and hath the Nomination of the *Primicerio*, and Canons of St. *Mark*. As for his other Honours, they are given to the Republick, as I have already inform'd you, in the Perſon of the Doge. In this Senſe he is call'd *Prince*, and treated with *Sereniſty*, which is a Term the Emperor uſes in ſpeaking to Kings, reſerving the Title of *Majeſty* for himſelf alone. There are ſome Marks of Roy-

alty

alty in his Habits and Apparel. When he marches in State, they carry a Wax-Candle before him, * a Folding Chair; the Cuſhion which belongs to it; Eight Silver Trumpets; ſome Hautboys; and Eight Standards; on which are the Arms of *Venice*: There are two White, two Red, two Violet, and two Blue, which, 'tis ſaid, ſignifie Peace, War, Truce, and League. They made us take notice, that the Two red ones marched firſt, becauſe the Republick was at preſent in War. In Time of Peace the White ones have the Precedency; and ſo of the reſt, They carry alſo near the Doge, a kind of Canopy, made like an Umbrello. He is uſually accompanied by the *Nuncio*, and the other Ambaſſadors which are at *Venice*, except the Ambaſſador of *Spain*, who never aſſiſts at any publick Ceremony, ſince the State gave the Precedency to the Ambaſſador of *France*. Theſe Miniſters have their Hats on their Heads. As for the Doge, he never pulls off his *Corno*, but on one of theſe two Occaſions; either at the Moment when the Hoſt is elevated, or when he receives a Viſit from a Prince of Royal Blood, or from a Cardinal. I muſt tell you, by the way, that Cardinals ſit in the ſame great Chair with the Doge; this Chair having a Spring or Machine made on purpoſe to let it out, ſo as two Perſons may ſit together: And the Doge gives the Right-hand to Cardinals. But to return to the Proceſſion: The Principal Senators march after, and the Sword of State is carried before them, to denote that the Authority reſides in the Council, and not in the Doge. I am not well enough inform'd of the Particulars of the reſt of this March, to give you an exact Deſcription of it; but it is not very material. I muſt farther acquaint you, that the Money bears the Name

* *This Chair hath two Arms, and no Back.*

There is no Canopy in the Doge's Apartment, not even in the Hall, where he gives Audience to Ambaſſadors. There are Canopies every where in the Gonfalonnier's *Lodging, at* Lucca.

Name of the Doge: That the Letters of the Confederate Princes and States are directed to him: That he gives Audience to Ambaſſadors, and that Declarations are publiſh'd in his Name. Theſe laſt Particulars need ſome Explanation: 'Tis true, the Name of the Doge is, on the Money, but his Arms are not; and his Image is there only Hiſtorically. This Money is properly the Coin of *Venice*. On the Reverſe is the Doge on his Knees, at the Foot of the *Primicerio*, who ſits and repreſents St. *Mark*. Thoſe that told you that this Figure is JESUS CHRIST are mightily miſtaken: 'Tis St. *Mark*, under the Figure of the *Premincerio*. This has been often plainly ſaid by the *Venetian* Writers, and we need only look upon a Piece of the Coin to be convinc'd of the Truth of it. And you may alſo ſee what M. *St. Didier* has written about it (*Page* 174 of the *Holland* Edition printed at the *Hague* 1685.) The Doge takes an Oath of Fidelity to the Patron St. *Mark*, having one Hand on the Maſs-Book, and with the other receiving the Banner of the State. By this you may perceive, that this is no Honour to the Doge; and that his Image has no more Marks of Authority, than that of the *Primicerio*. As for the Letters of Princes, the Truth is, they are directed and preſented to the Doge; but it belongs not to him to open them, without firſt communicating them to the Council; that is to ſay, the Council receives them by his Hands. And it is the ſame thing with reſpect to Ambaſſadors; for the Affair is conſulted before, and the Anſwer is ſo exactly put, Word for Word, into the Mouth of the Doge, that if at any time he happens to forget, or perhaps to make a willing Miſtake, he muſt expect to be corrected on the Spot. As to what concerns Acts of State, he is

but

but the Herald; the Senate enacts, and the Doge publiſhes 'em.

'Tis plain then, that if in any Caſe Gold and Purple are but glaring Pageants; and if the Grandours of the World are but Chimera's and ſtately Yokes; the Doge of *Venice* is an eminent Inſtance of theſe Truths.

When the Doge is Sick, or Dies, the Eldeſt of the ſix Counſellors, whom I mention'd before, takes his Place, and repreſents his Perſon in Publick Ceremonies, and upon all other Occaſions. But he neither wears his Habit, nor ſits in his Seat. And as the Doge never takes off his *Corno*, ſo the Vice-Doge never pulls off his *Baretta*.

I have, in obedience to your Deſire, inſiſted the longer on theſe Particulars: But you muſt not think that I have reveal'd to you any Myſtery, in the Account I have given you of the Doge: For tho' theſe things are not agreeable to the *Idea*'s you had conceiv'd, nor, perhaps, to thoſe of the greateſt Part of the World; they are all generally known here. I will not meddle with the Article of Government, that would be too tedious and difficult a Subject for me to undertake; who neither have Time, nor Intelligence ſufficient to be fully inſtructed in ſo many Things.

See what Mr. Amelot *has written of it, without minding what a certain Writer, as I have been told, has lately wrote againſt Him, with a great deal of ill Manners, and very little Knowledge.*

I proceed, in the next Place, to anſwer your Queſtions concerning the Patriarch. This Dignity can only be poſſeſs'd by a Noble *Venetian*. He is elected by the Senate, and confirmed by the Pope; I need not tell you, that his Dignity is very eminent; but his Authority is extreamly bounded. The Rectors of

of the Pariſhes are choſen by the People; the Patriarch can nominate only to two or three Benefices: And the Clergy in general, to ſpeak properly, acknowledges no Superiority but that of the State. This Prelate wears a Violet colour'd Habit. He only ſtiles himſelf at the Beginning of his Orders; *N—— divinâ miſeratione Venetiarum Patriarcha.* *N—— by the Mercy of God, Patriarch of Venice:* And adds not, as others do, *& ſanctæ ſedis Apoſtolicæ gratiâ; And by the Grace of the Holy Apoſtolick See:* The *Venetians* deſire nothing more, than wholly to free themſelves from the Authority of that which is call'd the *Holy See.* Knowledge, or perſonal Merit, is no more requir'd to be made a Patriarch, than a Pope: Such Qualifications as theſe are altogether needleſs in thoſe Caſes; but 'tis by Intereſt and Intrigue that thoſe Dignities are obtain'd, as 'tis the Habit which makes the Monk. You wou'd be extreamly ſurpriz'd, and perhaps wou'd hardly believe me, if I ſhou'd attempt to give you a naked account of the Ignorance and Irregularity that reigns in this Country, among all thoſe who call themſelves Clergy-men. They ſay, Cardinal *Barberigo*, Biſhop of *Padua*, who is a venerable Old Man, and a wiſe Perſon, ſometimes takes the Pains to preach againſt thoſe Abuſes. He does what he can, to make the Prieſts underſtand a little *Latin.* And his Zeal has been extended ſo far as to double the Grates of ſome Nunneries in his Dioceſs, in hopes they will follow his Example at *Venice*, where the * *Speaking-places* are of too eaſie Communication: But all his Endeavours have produced no Effect among a People who are not willing to give Ear to ſuch Spoilers of merry Company.

I muſt not forget to acquaint you, ſince I am talking of the Clergy, with a very pleaſant Secret

The Rectors of the Pariſhes are elected by the People of each Pariſh. The Day of Election, the Candidates preſent themſelves, every one exalting his own Merits, and defaming his Antagoniſts. G. Burnet. *If the Election be not over in Three Days, the State nominates.*

* Les Parloirs des Couvens.

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cret which was found out here, in favour of ſome Prieſts that are Muſicians. You know it is a Law without Exception, that a Prieſt muſt be a compleat Man; according as you'll find it in *Deuteronomy*, Chap. xxiii. V. 1. Nevertheleſs, as it has been obſerved, that this Perfection of the Body is ſometimes the Cauſe of the Imperfection of the Voice; and as on the other Hand, the Sweetneſs of the Voice is of great uſe to inſinuate things the better into the Minds of People, both in the Church, and at the Opera; they have found an Expedient to remove this Difficulty, and have concluded, that a Prieſt fitted for Muſick, may exerciſe the Prieſtly-Office as well as another; provided he have his *Neceſſaries*, or, if you will, his *Superfluities* in his Pocket. I will not be bound to produce the Act for this Regulation, which, perhaps, was only given *vivâ voce*. But however, I can poſitively aſſure you, from my own certain Knowledge, that what I tell you is Truth.

Father * *Mark Aviano*, whom I mentioned in my Letter from *Augsburg*, is at preſent here: I went twice or thrice to hear him preach, but could not get Admittance. One that wou'd ſecure a Place muſt go three or four Hours before he begins. The Devotion of the People is ſo great for this pretended Worker of Miracles, that at firſt they tore his Caſſock, and pluck'd off the Hairs of his Beard, and had certainly pull'd him to Pieces, that they might get ſome Relicks of him, if his Friends had not bethought themſelves to make a Hole in the Church-Wall; by which he enters into the Pulpit thro' a Gallery, which leads directly thither from a neighbouring Houſe, and ſo preſerved him from theſe fooliſh Devotions of the ſuperſtitious People.

* *Mr.* Scheibler, *a* Lutheran *Miniſter, in the County of* Juliers, *hath writ a Book concerning the Miracles of this* Capuchin. *And you may ſee ſome Stories of him in the Treatiſe of* J. Zwingerus, *Prof. in Divin. at* Baſil, de feſto Corporis Chriſti. *This Holy Conjurer has not appear'd ſince the Year* 1691. *And 'twas certainly time to withdraw after he had play'd ſuch a difficult Part ſo long.*

It

It is juſt I ſhould ſay ſomething of being in *Venice* of the Illuſtrious *Fra. Paolo:* All that I could learn concerning him among the *Servite* Friars was, that they hold his Memory in great Veneration. But, to tell the Truth, I believe thoſe who ſpoke of him to me, knew but little of him, as I cou'd eaſily perceive by their Diſcourſe; for they told me, that they knew not where his Body lay, but God would diſcover it in due time. They have preſerv'd the Dagger which that great Man call'd *Stylum Romanum*, on ſo juſt and true an Occaſion. This Dagger is to be ſeen at the Feet of the Crucifix which is upon the * Altar of St. *Magdalen.*

* *Near the Tomb of* Thomas Lipomanus; *and almoſt over-againſt that of the Doge* Andrew Vendrameno. *I have ſeen it, and taken a Draught of it; but I have been told in* 1709, *that it was remov'd from thence into another Place. Travellers will alſo find an Alteration in ſeveral Things ſince the Time of my firſt giving a* Relation *of 'em. This Church is of a* Gothick *Architecture, but large and well adorn'd. The Painting of the* Organ, *and the Hiſtory of* Cain *and* Abel *above it, are by the Hand of* Tintoret. *There is a very fine Piece of the Aſſumption, by* Joſeph Salviati, *in the great Chappel; and there are ſeveral Tombs in the Cloyſter. See the ſeveral other Remarks upon* Venice, *in the Beginning of the Second Volume.*

I ſhould never make an End, ſhould I undertake to ſpeak of the Churches, the † Cabinets of Curioſities, and a hundred other Things; and therefore I ſhall content my ſelf with what I have ſaid at preſent. We are reſolv'd to lie to morrow Night at *Padua*, where we have ſecured a Coach to carry us to *Loretto.* The Froſt, which hath continu'd for two whole Months, without Intermiſſion, hath ſo dried the Roads, that we hope to jogg on eaſily. I expect at *Rome* to hear from you: Pray let me not be diſappointed, and believe that I am very ſincerely,

† *Among the Cabinets, you may particularly ſee thoſe of the Palace* Roſini; *of the Procurator* Juſtiniani; *of the Family of* Capello; *of* Mr. G. Barbaro; *of Meſſieurs* Moroſini, Grimani, Juſtiniani, Garzoni, *and* Zani; *of the Baron* de Taſſis; *of Dr.* Bon; *and of* Franciſco Rota. Spon.

Venice, Feb. 14. 1688.

SIR,

Your, &c.

LETTER XVIII.

SIR,

I Think I told you, in the End of my laſt Letter, that I wou'd not undertake to deſcribe the *Venetian* Churches. I do not well remember, what Reaſons I alledg'd to excuſe my Silence: But, to ſpeak ingenuouſly, I was ſomewhat weary, and 'twas meer Lazineſs that made me finiſh my Letter. There are many fine Churches in this City, and they are generally either magnificent, or ſo full of Things that deſerve to be taken notice of, that if I ſhou'd not entertain you a while on ſo curious a Subject, you might juſtly ſuſpect that I had forgotten the Promiſe I made you to give you an Account of all the Rarities I ſhou'd meet with. And therefore to make amends for my late Neglect, I'm reſolv'd to preſent you with a ſhort Abſtract of my large Journal; that is, of the moſt remarkable Obſervations I find in it about theſe Sacred Edifices: for, if I ſhou'd tranſcribe all, my laſt Fault wou'd perhaps be worſe than the firſt.

'Tis one of the Peculiarities of *Venice*, that ſome of the Churches are dedicated to Saints that were never canoniz'd, ſuch as the good Man *Job*, the Prophets *Moſes*, *Samuel*, *Jeremiah*, *Daniel*, and *Zachary*, to whom perhaps there might be ſome others added. I had the Curioſity to viſit the Temples that are conſecrated to theſe Illuſtrious Names; but cou'd not find any thing more extraordinary in them than their Dedication.

One

One of the fineſt of thoſe Sacred Structures is that which is dedicated to St. *Moſes*. It has a majeſtick Front which was built by *Alexander Tremignone* at the Charge of the * Procurator *Vincent Fini*. They preſerve ſeveral Relicks in this Church, and pretend, that they are both very authentick and effectual. However, ſince they conſiſt only of Arms, Legs, and Jaw-bones, I will not trouble you with a Catalogue of 'em. But when I meet with ſome Holy Curioſity that deſerves to be particularly taken notice of, as ſome Foreskins of a *Philiſtine*, ſome Peas of St. *Francis*'s Iſſue, or a Shoe of the *Trojan* Horſe (for any thing is good enough to make a Relick) you may infallibly expect to hear of it. As for the Church of St. *Samuel* 'twill be ſufficient to tell you, that there is nothing remarkable to be ſeen in it. St. *Job*'s is a pretty fine Building: In the Veſtry they keep a Body of St. *Luke*, and the *Benedictines* of St. *Juſtina* at *Padua* have another. But ſince the † Pope declar'd for the former, the Monks of *Padua* have taken the Reſolution to be humbly Silent. I believe there are above 300 Epitaphs in my Journal. Theſe Hiſtorical Elogies having commonly ſomething agreeable and uſeful together, I fill my Table-Book of 'em; and afterwards I tranſcribe the beſt. Here is one that was made for a certain Dogeſs; and tho' perhaps, you will find nothing extraordinary in it but the Name of the Perſon, yet I think the very Simplicity of it will pleaſe you.

* *Who dy'd Anno 1660. Aged 83 Years.*

† *Deæ, rariſſimæ mulieris, Illuſtriſſimi Dom. Nicolai Throni inclyti Ducis Venetiarum Conjugis, humili* || *hoc in loco corpus juſſu ſuo conditum eſt. Animum verò ejus, propter vitæ virtutem, & Morum Sanctitatem, ad Cœleſtem Patriam advolaſſe credendum eſt. An. Sal.* M.CCCC.LXXVIII.

† *Her Name was* Dea: *Of the Family of the* Moroſini's.

|| *In the Cloiſter of S.* Job's.

* *A fine Church.*

At * St. *Jeremy*'s they have one of that Prophet's Teeth; and 'tis reaſonable they ſhou'd have a Relick of their Patron. If the reſt had imitated ſo judicious an Example, we might perhaps have had the Pleaſure to have ſeen one of *Moſes*'s Horns, and *Job*'s Scabs. The great Altar, and the Tomb of St. *John the Martyr*, Duke of *Alexandria*, are the moſt remarkable Things I obſerv'd at St. *Daniel*'s. St. *Zachary*'s is a fine Building: The Architecture is not Modern, but the † Front is enrich'd with fine Marble, and the Inſide beautify'd with many Ornaments. There are alſo magnificent || Altars in it. Among the Tombs I took notice of that of *Alexander Victoria*, a famous Sculptor, with this Inſcription.

† *On the great Gate there is a fine Marble Statue which repreſents* Zachary.

|| *Particularly the Great Altar.*

† *'Twas he who made the Statue of* Zachary, *Below on the Floor*, Alexander Victoria, cujus anima in benedictione ſit, 1605.

† *Alexander Victoria*
Qui vivus vivos duxit è marmore vultus.

(To have avoided being guilty of falſe Quantity, the laſt Syllable of *duxit* being ſhort; they might have tranſpos'd the Word, and plac'd it either before *vivus*, or in the Place of *vultus*.)

The famous Church of St. *Mark*, of which I gave you a large Account, is ſo enrich'd with *Moſaick*-Work, that in this reſpect the Churches of St. *George Major*, and *de la* * *Salute* ought not to come in competition with it. But if we conſider the Architecture, St. *Mark*'s is an ugly obſcure Place, in compariſon to theſe Churches. The beſt Judges give the Preference to † St. *George*'s; but common Eyes find ſomething in the Church *della Salute* that is more agreeable to 'em. The Deſigns are quite different. St. *George*'s is not unlike to St. *Juſtina*'s at *Padua*; for the Contrivance or *guſto* is the ſame in both. 'Tis true, St. *Juſtina*'s is larger, and perhaps more magnificent within; but

* Santa Maria della Salute. *The Monks are call'd* Somaſchi.

† Benedictin *Monks. In the Iſle of* Giudeca. *A fine Cloiſter. A large and fair Garden.*

but its Outside is naked, whereas the other is adorn'd with an admirable † Front, on which there are three Inscriptions which 'twill not be improper to insert, because they are short and Historical.

† *This is one of the curious Pieces of* Palladio.

|| *Memoriæ Tribuni Memi optimi Principis, qui Factiosis Urbe pulsis; inde* Ottonis II *Cæsaris odio in Rempub. mirificè eluso, de eadem ubique promeritus, ut æternam, eamque certiorem adipiscereturGloriam, abdicato Imperio, hanc Insulam Monachus incoluit, ac ejusdem † instituit Viris, piè legavit. Iidem grati animi ergo posuere* M. DC. X. *Decessit* MCCCCXCII.

|| *On the right hand.*

† *Through the Graver's Mistake, for* Instituti.

* *Sebastiani Ziani invicti Ducis cujus Armis fractâ prius Friderici Ænobarb. Cæsaris pertinaciâ, mox officiis delinitâ, eundem inter se & Alexandrum* III, *Pontif. Max. Pacis Arbitrum voluit, quâ nutans Christiana Resp. tandem sublato dissidio conquievit.*

* *On the left.*

† *Monachi pluribus obstricti beneficiis, celebriori loco monumentum posuere* M. DC. X. *Obiit* M. D. LXXIII.

† *These two Epitaphs were with the Tombs in the old Church.*

|| *D. O. M.*

Sacrum Georgii ac Stephani Protom. tutelâ, Monachorum ære M. D. LVI. *à fundamentis cœptum, adjectâ fronte absolutum. Anno Humanæ Reparationis* M. DC. X. *Leon.* † *Don. Principe.*

|| *In the middle, over the Door.*

† Leonardo Donato *Doge.*

His Tomb is in the Church, with an Epitaph, which magnifies his Vertues extreamly.

The great Altar of this Church is enrich'd with Marble of the finest Sort, and curiously wrought. 'Tis also adorn'd with several Statues, the chief of which are the || Four Evangelists supporting a World, on which there is a *Padre Eterno*. The whole is of Brass gilt.

|| *By* Jerome Campagna.

The Seats of the Canons round the Quire are of Walnut-Tree, on which the Life of St. *Benedict* is deſcrib'd in very fine *Baſſo Relievo*'s, where the Rules of † Perſpective are well obſerv'd.

† *Perſpective is little regarded in the moſt famous Antick* Baſſo Relievo's. *This is the Work of* Alb. Brugle, *a* Fleming, *who, if we may believe the Monks, was at that time but* 25 *Years old.*

In a Chappel, near the Tomb of the Procurator *Vincent Moroſini*, thoſe who have *good Eyes* obſerve on a Marble Pillar, and on ſome Places of the Baliſters, Fiſhes, Birds, and other Things naturally figur'd; and even an entire Crucifix. I mean the Eyes of Imagination, for there is nothing like it in Reality, though certain little Books that are to be bought at *Venice*, ſay ſo.

In this Church they have the Body of St. *Stephen* the Protomartyr, which a pious Woman, call'd *Juliana*, brought from *Jeruſalem* to *Conſtantinople*; from whence 'twas afterwards tranſported to *Venice*, by one *Peter* a Monk. The whole Story is deſcrib'd at length in two long *Latin* Inſcriptions, which I had the Patience to tranſcribe, but I'm afraid you wou'd not have the Patience to read. I have alſo fill'd my Table-Book with ſeveral Epitaphs of Doges, Procurators, and other Noblemen of the Country; but I ſhall content my ſelf with inſerting that of the Doge *Dominico* * *Michel*.

* *At preſent they ſay* Micheli.

Terror Græcorum jacet hîc, & laus Venetorum,
Dominicus Michael, quem tenet Emmanuel.
Dux probus & fortis, quem totus adhuc colit Orbis.
Prudens conſilio, ſummus & ingenio.
Illius acta viri declarat captio Tyri:
Interitus Syriæ, mœror & Ungariæ.
Qui fecit Venetos in pace manere quietos.
Donec enim vixit, Patria tuta fuit.
Quiſquis ad hoc pulchrum venies ſpectare ſepulchrum
Genua ante Deum flectere propter eum.
Anno Domini M. C. XX. VIII. *Indictione* VII.
obiit Dominicus Michael Dux Venetiæ.

The Doges in thoſe Days, were not Statues.

Flectere *for* **Flecte.** *There are alſo ſome faults againſt the Rules of* Proſodia.

The

The Quire, Altars, Floor, Dome and Veſtry of the Church *della Salute*, are all extreamly beautiful. The † Foundations of this Structure were laid *March* 25. 1631. The Occaſion is related in this Inſcription, which was plac'd on the firſt Stone.

† *Two Years were ſpent in fixing the Piles.*

D. O. M.

Divæ Mariæ Salutis Matri Templ. ædificandi, ad Peſtilentiam extinguendam, Senatus ex voto, primus hic lapis. An. Dom. 1631. 25. *Mart. Urbano* VIII. *Sum. Pont. Nicolao Contareno Duce. Joan. Theupolo Patriarchâ.*

A Vow to the Virgin for Deliverance from the Plague. This Church was built by Balthaſar Longhena.

'Tis adorn'd, both without and within, with about One hundred and thirty Marble Statues. 'Twas erected at the Charge of the Publick; whereas moſt of the other Churches were built by private Families, and conſequently may be look'd upon as ſo many Marks either of their Vanity or Piety (that is, of the Piety, which is in faſhion at Venice) *and of their vaſt Riches. 'Tis certain, that there is a conſiderable Number of very rich Families in this City.*

On the great Altar there is a Statue of the Virgin, holding the little *Jeſus* in her Arms. On her right Hand is *Venice*, imploring her Aſſiſtance, and begging her to ſtop the Progreſs of that mortal and contagious Diſtemper. On the other Side is Peſtilence flying, purſu'd by an Angel with a Torch in his Hand. St. *Mark* is preſent, with the bleſſed *Lawrence Juſtiniani*, and ſeveral others. All theſe Statues are of fine Marble, and made by a curious Hand.

I dare not undertake to deſcribe all the Embelliſhments of this Noble Structure.

St. *James's de Rialto* is ſaid to be the firſt Church that was built on theſe Spots of Ground, on which *Venice* is founded. But it has been ſo often deſtroy'd and rebuilt, that it may be reckon'd a new Church, notwithſtanding its boaſted Antiquity. The Altar in the great Chappel

About the Year 421.

is of white Marble, adorn'd with a fine Statue of St. *James* by *Alex. Victoria.*

St. *Mark*'s Church is but a Chappel to the Doge's Palace. St. *Peter*'s *di Caſtello* is the * Epiſcopal and Patriarchal Church. 'Tis pretty large, and the † Front deſerves to be taken notice of for its beautiful Simplicity. And tho' no extraordinary Care has been taken to embelliſh this Church, there are ſome very conſiderable Ornaments, and ſeveral Sorts of remarkable Things to be ſeen in it.

* Obelatus *was the firſt Biſhop*, Anno 774, *and* Lorenzo Juſtiniani *the firſt Patriarch* Anno 1450. *For the Patriarchate of* Grade *was united to the Biſhoprick of* Venice; *and both theſe Dignities were conferr'd upon* Lorenzo, *by Pope* Nicholas V.

† *'Twas built by* Fr. Smeraldi, *at the Charge of* Lorenzo Priolo, *Cardinal and Patriarch. I obſerv'd theſe two Inſcriptions upon it.*

D. O. M. Domus Domini ædificata ſuper firmam petram, in longitudinem dierum. Anno Sal. 1596. Clem. VIII. Pont. M.

Laurentii S. R. E. Card. Priolo Patriar. Ven. pium Monum. Anno ſui Patr. VI. Marino Grimano Duce Venetiarum.

The great Altar was erected by the Senate, in purſuance of a Vow they had made during the War againſt the *Turks*, 1649. 'Tis dedicated to the *Beato Lorenzo*; and the Body of that Demi-Saint is plac'd in a ſtately Marble Tomb, ſupported by Angels and || Apoſtles. The Statue of the *Beato* ſtands upon the Tomb that contains his Bones. There is an Inſcription over the Door of the Veſtry, which not long ſince occaſion'd a Quarrel betwixt two * *German* Gentlemen, about the Words *Tutelare numen*, that you may obſerve this Inſcription.

|| *St.* Peter, *St.* Paul, *St.* Mark, *S.* John, *fine Marble Statues. The whole by* B. Longhena.

* *The one was* —Bloom *of* Saltzburg, *or thereabouts, a* Roman Catholick; *the other* —— Kerglaw, *of* —— *in* Sileſia, *a* Lutheran. *They drew their Swords in the open Place, over-againſt the Church, and were both wounded. This Accident happen'd,* Anno 1684.

D. O. M.

Beato Laurentio Juſtiniano, primo Venetiarum Patriarchæ; ſtirpis claritudine auguſto; Sanctimoniæ gloriâ

gloriâ longè auguſtiori; Tutelari Numini *beneficentiſſimo, ad ſacros cujus cineres Templum hoc illuſtrantes, Civitate in peſtilentiâ tanti Civis auxilium expertâ, quotannis ejus die perpetuâ feſtivitate celebrando, Senatus Religioſiſſimus venerationis ergo ex voto accedit. Federicus S. R. E. Cardinalis Cornelius maximi cultûs minimum argumentum dic.*

Near this Inſcription, upon the Wall of the Church, there are two Epitaphs that are thought to be well written, and conſequently will not be unacceptable to you.

Majeſtas quam † ſuſpicis
Viator
*Frontis Fran. Mauroceni * D. M. Pro. refert.*
Hic Ille at non Ille unus
Linguâ & calamo diſertè multiplex
Mente & manu impigrè omnigenus
Moderandis Provinciis ter magnus
Imperandis Armis ter major
Maturandis conſiliis terq; quaterq; maximus
Feltria Tarviſium Brixia teſtes
Palma Candia iterum Candia
Pervicacium cæde feliciter cruenta
E Jovis monte importato in Forum fonte
Veneto ſumptu Romano auſu
Immortaliter ſed hilariter irrigua
Virtus benigniori ſemper imbre recreata
Fato iraſcere ſerò te adventaſſe & abi.
Obiit H. an. æt. XXCII. *Sal. Hum.*
M. DC. XLI.

† *The Buſt is over the Epitaph.*

* Divi Marci Procuratoris, *or*, Divi Marcis Procuratorem. *If* Fran. *ſtands for* Franciſcum. *they ought to ſay* Maurocenum, *or* Moroſini; *if they mean* Franciſci, *it is not to be conſtrued. See the following Epitaph.*

Oſſa
Helenæ Capellæ,
Omnigenis virtutibus inſignitæ Matronæ,
Franciſci Mauroceni Conjugis prædilectæ.
Genere, Formâ, Vetuſtate,
Græcam;
Fide, Pudore, Pietate,
Romanam Helenam referentis,
In hoc poſtremo Humanitatis domicilio
requieſcunt.

I have ſeen ſome Devout Perſons kiſs a Stone-Chair which is * kept in this Church: They pretend that St. *Peter* made uſe of it when he was at *Antioch*; and a Sacriſtan inform'd me, that 'twas a Preſent of *Michael Paleologus*, Emperor of *Conſtantinople*. The ſame Perſon told me a Story of a brazen Croſs, that was found floating in ſome Part of the *Lagunes*, and brought with a great deal of Ceremony to this Church. They have a Veneration for it; but the Croſs cou'd never tell 'em what kept it from ſinking when it was in the Water: And tho' 'tis evidently miraculous, no body may ſay that he remembers to have ſeen it working any Miracle. So that notwithſtanding every Church, and almoſt every Chappel is abundantly provided with Pieces of the true Croſs, this brazen one, as extraordinary as it is, is ſomewhat neglected. The Monks of St. *Michael*, betwixt *Venice* and *Murano*, have † a fine one, which is endu'd with a particular Virtue to appeaſe Tempeſts. The Hiſtory of it is full of ſurprizing Wonders: 'Tis written on a Scroll of Vellum, in ſo Antick a manner, that this Conſideration alone wou'd be ſufficient to prove the Truth of the Relation, tho' they had no other Arguments to confirm it.

'Twas

* *On the right hand as you enter, betwixt the ſecond and third Altar, by the Wall. The Patriarchal Palace is on the ſame ſide of the Church. 'Tis a convenient Houſe, but makes no great Show.*

† *In the Chappel of the Family* Priolo-

'Twas practiſed heretofore, that never any Veſſel ſet Sail from the Port of *Venice* till the Pilot, and all of the Ship's Crew had recommended themſelves to the Protection of this Miraculous Croſs. But the Heat of this Devotion is much abated; for it ſeems 'tis the Misfortune of *Venice* as well as of other Places, that good Cuſtoms are ſooner forgotten than bad ones. The Quire of the Church is much commended for the Richneſs and Beauty of the Work. In a little Chamber near the Quire, there is a Map of the World drawn with the Hand, and adorn'd with Miniatures; which is certainly a curious Piece. He that made it was a Monk of this Convent, as it appears by the Medals that were ſtruck on that Occaſion, with this Motto, *Frater Maurus S. Michaelis Morianenſis de Venetiis, Ordinis Camaldulenſis, Coſmographus incomparabilis.*

They have one in the Convent.

The Monk who ſhew'd us theſe Things carry'd us to a little, but magnificent * Chappel near the Church. He ſaid the People generally believ'd that 'twas built by a Courteſan, with the Profits of her lewd Vocation, but at the ſame time he aſſur'd us they were miſtaken. But in ſtrong terms, what ſignifies it whether True or Falſe? *Solon* built a Temple to *Venus* with the Money that was earn'd by common Proſtitutes; and why ſhould they not do the ſame at *Rome* and *Venice*, where ſuch lewd Women are not only tolerated, but † invited; protected, countenanc'd, and publickly allow'd of?

* William Bergamaſc. *was the Architect of it.*

† *After* Sixtus V *had expelled 'em out of* Rome, *he was forced, ſay they, to ca'l 'em again, for to avoid worſe.* Thou ſhalt not bring the hire of a Whore, into the Houſe of the Lord thy God, for any Vow. (*Deut.* 23. 18.)

The Convent cannot be term'd a magnificent Structure; but 'tis certainly a neat Building, and agreeably ſituated. For from hence you have the Proſpect of *Venice*, *Murano*, *Lido*, *Terra firma*, and ſeveral Places in the *Lagunes*, without mentioning the Walks and Gardens that belong to the Convent. About 200 Years ago, a

Anno 1497.

Spaniſh

Spaniſh Ambaſſador was ſo charm'd with the Beauties of this Place, that he reſolv'd to ſpend the Remainder of his Days in it. They made us take notice of his Epitaph, which, they told us, was written by the famous *Aldus Manutius*.

Lector parumper ſiſte, rem miram leges. Hic Euſebii Hiſpani † *Monachi corpus ſitum eſt. Vir undequaque qui fuit doctiſſimus; noſtræ quoque vitæ Exemplar admirabile. Morbo laborans, ſexdecim totos dies edens bibens* * *nihil prorſus, & uſque ſuos manens, Deum abiit. Hoc te ſcire volebam. Abi & vale.*

† *He turn'd Monk.*

* *See* Bern, Vol. II.

I will not trouble you with an Account of the other Tombs and Epitaphs that are to be ſeen in this Place. But ſince we are ſo near the Glaſs-houſes at *Murano*, I ſhall take this Occaſion to give ſome Remarks upon 'em.

Murano is one of the * largeſt and moſt agreeable Iſlands in the *Lagunes*, about a ſhort Mile from *Venice*. There are ſome fine † Houſes in it, and a great many more Gardens, proportionably, than at *Venice*. There is a Canal which runs croſs the Iſland, which is larger than the other Canals in the ſame Place: And the famous Glaſs-houſes, which you have heard ſo often mention'd, are ſeated on this Canal. You muſt not imagine, that there is any Thing at all extraordinary in theſe Buildings. They are divided into ſeveral Lodgings, Halls, Warehouſes, Furnaces, *&c.* as in other Places. Formerly the Glaſs call'd *Venice-Cryſtal*, was the fineſt in *Europe*; but at preſent it does not merit that Title. Not that 'tis courſer than before, but becauſe they have found the Secret in other Places, to make Glaſs, at leaſt, as fine as that of *Venice*. Mr. *de S. Didier* writes, that he heard a Maſter of a Glaſs houſe at *Ve-*

* *It contains fifteen Churches, comprehending thoſe of the Convents. This is one of the moſt populous Iſlands.*

† *Particularly that of* M. Camillo Treviſano, *with the Garden, Fountain,* &c.

nice

nice offer a * Hundred thouſand Franks to any Man that wou'd teach him the Secret of making Glaſs as white as that of a Cup that was brought from *Paris*. And one of my Friends aſſur'd me, that a few Years ago, having carry'd a Vial of the fineſt Cryſtal of *Murano* to *London*, the Work-men there were ſo far from looking upon it as extraordinary or inimitable, that they ſaid they cou'd, and ſometimes did, make finer Work. The Skill they have acquir'd in other Countries, and the Manufactures they have erected, have almoſt ruin'd the Trade of *Murano*. Their whiteſt and pureſt Glaſs is made of certain * Stones that are found in the *Teſino*, the Aſhes of ſeveral Herbs that are found in the Country about *Tripoli* in *Barbary*, and the other uſual Ingredients. They make uſe alſo of certain other Stones that are found in the *Adige*, and the Sand that is gather'd on the Shore of the Gulf on the *Dalmatian* Side: But this is only for common Glaſs. The Glaſs-makers of *Murano* ſtile themſelves Gentlemen, ſince they were ennobl'd by *Henry* III, who had the Curioſity to ſee 'em at Work when he paſs'd through *Venice*. And they enjoy all the Privileges of the *Citadinance*.

* *About Eight thouſand Pounds ſterling.*

Venice *Glaſs is prohibited in* France.

* *They are white, and ſome of 'em are as big as one's Head.*

He was carry'd from Venice *to* Murano *in the* Bucentaur.

But let us return to our Churches. I will not loſe Time in deſcribing that which bears the Name of St. *Nicholas of the Lettice*, which was founded by the Noble *Nicholas Leono*, on the Occaſion of his being cur'd by the ſanctify'd Lettices that were ſent to him by the Monks. Nor that of † S. *Maria Cœleſtis*, which took its Name from an Image that fell from Heaven, and is enrich'd with a precious Leg of St. *Laurence*, which ſerves to extinguiſh Fire. Nor will I trouble you with an Account of *Jonas*'s Head, which

† *A fine Church.*

which is kept at † St. *Apollinaris*'s; nor of St. *Clara*'s Nail; nor of the Coif at St. *Lawrence*'s; nor of other Rarities of the ſame Nature; which perhap's you wou'd look upon as Trifles.

† *The People call it,* St. Aponale.

By one of the Pope's Bull's, the Butchers have the Privilege of electing the Rector of St. Matthew. *And in the ſame Church 'tis the Cuſtom to make Holy Water, by ſteeping one of* St. Liberalio's *Bones in it.*

The *Redemptore* is a Modern Structure, and very conſiderable, but inferior to thoſe of St. *George* and *de la Salute*. 'Twas built *Anno* 1576, on the ſame Occaſion as that *de la Salute*, as it appears by this Inſcription, *Chriſto Redemptori, Civitate gravi peſtilentiâ liberatâ, Senatus ex Voto. Prid. Non. Sept. An.* M. D. LXXVI. *Palladio* was the Architect of this Building, as well as of the beautiful Front of St. *Francis de la Vigne*, and of St. *Lucia*. Theſe two Churches are rich in Altars; but the former deſerves the Preference in all reſpects. The laſt time 'twas repair'd, its lovely Front was adorn'd with ſeveral Figures, and particularly with the † Statues of *Moſes* and St. *Paul* in Braſs, with theſe Words under the firſt, *Miniſtro Umbrarum*, and under the other, *Diſpenſatori Lucis*. The Chappels and Tombs are ſutable to the Richneſs of the other Parts; and the Time that is ſpent in viſiting 'em, may be reckon'd well employ'd. I found ſome excellent Eulogies in the Epitaphs of ſeveral illuſtrious Perſons, who lie Interr'd in this Church; Doges, Cardinals, Patriarchs, Generals of Armies, Ambaſſadors, *&c.* But they are purely Hiſtorical, and tho' they are finely written, they generally want that Singularity of Stile which is ſo becoming and neceſſa-

At S. John's *in* Bragora, *there is a Box in which they put Children that are very ſick, and pretend to know, by certain Signs, whether they will die or recover. There is a Cloak of* St. Zachary's *that ſerves for the ſame uſe. Two* Madona's *ſtood on Chapiters, but when they began to grow famous for Miracles, there were Churches built for 'em by the Names of* Madona della Conſolatione, *or* della Fava; & Madona de Miracoli, *which is a fine Church,* &c.

† Titiani Aſpetti Patavini opus. *In the Frize I obſerv'd theſe Words,* Deo utriuſque Templi Ædificatori ac Reparatori.

ry

ry a Property of a good Epitaph. I will only preſent you with one or two, which pleas'd me better than the reſt.

Bernardus Dandulus Ant. F. Vir magni animi, oſſa ſua hoc loco, cum Patris oſſibus voluit reponi; quod Eliſabet Soror amantiſſima effecit: ut cum iis ex quibus ſemel eſt ortus, longiſſimâ exactâ ætate, iterum ſimul reviviſcat.

M. Antonius Triviſanus † *Princeps integerrimæ vitæ, & Paternâ virtute, ac gloriâ ſemper clarus; omnibus Honoribus egregiè perfunctus: à Patribus, invito ipſius genio, Princeps cooptatus; cum annum Remp. ſanctè gubernaſſet, Religionis amantiſſimus, dum ſacro in imaginum Aulâ intereſſet, nullâ ægritudine, flexis ante aras genubus, in gremio Patrum moriens, migravit* * *in Cœlum beatiſſimus.* M. D. LV. I. *Octobris.*

† Doge.

He dy'd ſuddenly as he was hearing Maſs.

* *Not in* Purgatorium.

There are at leaſt † Eighteen Doges interr'd at * St. *John* and *Paul*'s; and a great Number of ſuch Illuſtrious Perſons as I mention'd juſt now. I took notice of the following Inſcription under the Tomb that contains the Skin of the famous *M. Ant. Bragadino*, Governor of *Famaguſta*, who was flay'd alive by order of *Muſtapha*, the General of the *Turkiſh* Army.

† Sylveſter Valier, *the preſent Doge,* 1696, *is the* 109*th. A Man of great Merit.*

* *A large and fine Church; but built, as they ſay,* a la Todeſca, *that is, after the* Gothick *way. The Convent is alſo large and beautiful. It belongs to the* Regular Dominicans.

Marci Antonii Bragadini, dum pro Fide & Patria, bello Cyprio † *Salamine contra Turcas conſtanter, fortiterq; curam principem ſuſtineret, longâ obſidione* * *victi,*

† Famaguſta.

* *He capitulated, after a long Defence: But* Muſtapha *was ſo far from obſerving the Articles, that he caus'd the Principal Officers to be Maſſacred, and reſerv'd* Bragadino *for a memorable Inſtance of his Barbarity. The Noſe and Ears of that unfortunate Governor were cut off: He was loaded with Chains, and forc'd for ſome time to carry a* Hotte *or Basket in the Service of thoſe who were imploy'd in repairing the Fortifications of the Town. At laſt, after he had for a long time ſuffer'd all manner of Indignities, he was flay'n alive in the Publick Place. He bore all thoſe Torments with a ſurpriſing Courage and Reſolution. The cruel* Muſtapha *order'd his Skin to be ſtuff'd with Hay, and ſent to the Arſenal of* Conſtantinople; *from whence 'twas retriev'd by the Brother and Children of this Illuſtrious Martyr for his Country, after it had lain there* 29 *Years. See* Ant. Mar. Gratiani. de bello Cyprio.

à perfidâ

à perfidâ Hoſtis manu, ipſo vivo, ac intrepidè ſufferente, detracta pellis. Anno ſalutis, M. D. LXXI. XV. *Kal. Septembr. Antonii Fratris operâ & impensâ huc advectâ; atque hîc à Marco, Hermolao, Antonioque, Filiis pientiſſimis, ad ſummi Dei, Patriæ, Paternique nominis gloriam ſempiternam poſita. Anno Sal.* M. D. XCVI. *Vixit annos* XLVI.

To this Epitaph I will only add thoſe of two of your * Countrymen.

* *The one an Engliſh-man, and the other a Scotchman.*

Odoardo Windeſor, Baroni Anglo, illuſtrib. Parentib. orto; qui dum Religionis quadam || *abundantiâ, vitæ probitate, & ſuavitate Morum omnibus charus, claruſque, vitam degeret, immaturâ morte correpto, celeberrimis exequiis decorato, Georgius Lewhnor, Affinis, poni curavit. Obiit An. D.* 1574. *Die menſ. Jan.* 24. *Ætatis ſuæ* 42.

|| Superſtition is an Excreſcence, and Superfluity of Religion.

Illuſtri Domino Henrico Stwarto D. Aubigni ſecundo genito. Excellentiſſimi Principis Eſmei Ducis Læviniæ propinquitate, & generoſiſſimâ indole præclaro; Hieronymus Uſton Britanniarum Regis ad Sereniſſ. Remp. Venetam Legatus, ſuaviſſimo Affini M. M. P. 1637. *Vixit annos* 17.

This Church is alſo adorn'd with ſeveral Statues on Horſeback, erected by the Senate, to the Honour of ſome Illuſtrious * Generals. That of the famous *Bartholomeo Coglioni* is moſt remarkable. It ſtands in the open Place without the Church; 'tis of Braſs gilt, and ſupported by a fine Marble Pedeſtal, with this Inſcription:

* Nic. Urſinus Nolæ, Pitiliani Princeps. Leonardus Pratus. Pompeus Juſtinianus. Patritius Genuenſis. Horatius Balleonius, *&c.*

* *Bartho-*

* *Bartholomeo Coleono Bergomenſi, ob militare Imperium optimè geſtum. S.C.*
Johanne Mauro, & Marino Venerio Curatoribus. An. Sal. 1495.

* Leander Alberti *calls him* Barth. Capolione *(alluding perhaps to* Capo di Lione, *becauſe he was very Valiant.) But it is more probable that that General was nam'd* Coglione, *ſince he gave for his Coat of Arms* Coglioni; *as may be ſeen in* Baſſo Relievo, *on the Pedeſtal of his Statue.*

‖ *Sancta Maria Glorioſa* is another of the principal Churches in *Venice*. 'Tis large, and very much embelliſh'd with divers Ornaments. They pretend that the Seraphick St. *Francis*, in proper Perſon, mark'd the Place where it ſhou'd be built. I ſpent two whole Afternoons in viewing and decyphering the Epitaphs that are to be ſeen in it; but I only tranſcrib'd two of 'em: One of a Woman, which is the only Monument of that Kind I obſerv'd there; and the other of a Doge, who is made to ſpeak his own Elogy.

‖ I Frari: *Conventual* Franciſcans. *There are ſome magnificent Tombs in it.*

† *Modeſtæ à Puteo, fœminæ doctiſſimæ, quæ varios virtutis partus,* ‖ *Moderatæ Fontis nomine, Rythmis Etruſcis (quibus memoranda cecinit) & ſermone continuo feliciter enixa, Naturæ Partum dum ederet, puellæ vitam, ſibi vero mortem, proh dolor! aſcivit. Philippus de Georgiis Petri F. in Off. ſuper aquis pro Ser. Dom. publici jura defendens amantiſſimæ Conjugi P. Obiit An. Dom.* M.D. XCII. *Kal. Novembris.*

† *In one of the Cloiſters, near the* Madona Miracoloſa. ‖ *A borrow'd Name.*

Accipite, Cives, Franciſci Foſcari veſtri Ducis Imaginem. Ingenio, Memoriâ, Eloquentiâ: Ad hæc, Juſtitiâ, Fortitudine animi, ſi nihil amplius, certè ſummorum Principum gloriam æmulari contendi. Pietati erga Patriam meæ ſatisfeci nunquam. Maxima bella

pro veſtrâ ſalute & Dignitate, Terrâ Mariq;, per annos pluſquam triginta geſſi; ſummâ felicitate confeci. Labentem ſuffulſi Italiæ Libertatem. Turbatores Quietis compeſcui. Brixiam, Bergamum, Ravennam, Cremam, Imperio adjunxi veſtro. Omnibus ornamentis Patriam auxi. Pace vobis partâ. Italiâ, in tranquillum, fœdere redactâ. Poſt tot labores exhauſtos, ætatis An. LXXXIV. *Ducatûs quarto ſupra trigeſimum, Salutiſq;* M. CCCC. LVII. *Kal. Nov. ad æternam requiem commigravi.*

Vos
Juſtitiam & Concordiam,
Quo Sempiternum hoc ſit Imperium,
Conſervate.

Francis Foſcari was depos'd, or rather remov'd from his Seat of Authority and Power, to that of a private Perſon in the Eighty fourth Year of his Age, as not being capable of performing any Function belonging to his *Dogeal* Office, in which he had honourably acquitted himſelf for the Space of 34 Years. In all States, they depoſe their Princes when they become Traitors to their Country, and declare themſelves Enemies inſtead of Nurſing-Fathers and Protectors of it; according to natural Equity, and the ſolemn Oath they are oblig'd to take on the Day of their Inſtalment. They depoſe alſo Fools and Madmen, ſuch as *Alphonſo* of *Portugal*, Uncle to the preſent King. And when they fall into an irrecoverable State of Infirmity, why ſhould they not exhort 'em to make an honourable Reſignation of their Power? Does a General of an Army, that's grown old and infirm, make any Scruple of reſigning his Poſt to another?

I ſhall take this Occaſion to obſerve, that by the Epitaphs I have ſeen in this Place, I find that a con-

conſiderable Number of the Perſons on whom they are written, dy'd above 80 Years old. A Sign that the Air of *Venice* is not ſo bad, as is commonly reported.

The Front of || St. *Mary*'s of *Nazareth* is of very fine white Marble: 'Tis a Piece of *Sardi*'s Architecture, and extreamly magnificent. * Thoſe of St. *Juſtina*'s and St. *Saviour*'s are alſo very much eſteem'd. The laſt of theſe Churches is adorn'd with the ſtately Tombs of the Doge *Franciſco Venier (Venerius)*, *Catharina* † *Cornaro* (*Cornelia*) Queen of *Cyprus*, the Doges *Lorenzo* and *Hieronymo Priolo*, the Procurator *Andrea Delfino*, and ſome others. Under the little Portico thro' which you deſcend from the Church to the Street, there is an Inſcription by which it appears, that Pope *Alexander* III, when he was forc'd to wander about as a Fugitive, lay hid a whole Night in this Place. * *Alexander* III. *Sum. Pont. A. D.* 1177. *hîc pernoctanti, Eccleſiam S. Salv. conſecranti, & Indulg. concedenti, Can. Reg. S. ſalvat. poſuere An.* 1632. Some People by way of Contradiction, would fain make us believe that this Pope never hid himſelf in *Venice*; but certainly, either they are ignorant of the Hiſtory, or elſe diſguiſe the Truth of a Thing which is undeniable.

|| *At the bare-footed* Carmelites *on the Canal call'd* Regio.

At the charge of the Noble Hieronymo Cavezzo *whoſe Tomb may be ſeen at* S. Maria dell Horto.

* *The Gift of* Jacobus Gallus *as it appears by theſe Inſcriptions.*

D. O. M. Chriſto Servatori. æterna Incruſtatio, Jacobi Galli pietatem teſtabitur Æternitati.

D O M. Æternam hujus Frontis incruſtationem, à Jacobo Gallo legatam, Marinus Moſchenius P. C. M. DC. LXXIII.

† *She ſet up the Standard of* Venice *at* Famaguſta, *and reſign'd her Kingdom to the Republick,* An. 1487. *But the Duke of* Savoy *muſt be heard upon that Reſignation.*

* *Upon the Wall, on the left hand as you go down.*

I lik'd much the Great Altar of St. *Juſtina*'s with the Tabernacle. The devout Adorers of that Saint are always careful to viſit the Stone where ſhe left the Print of her Knees, when ſhe

ſaid her laſt Prayer before her Martyrdom, as the Story is related in an † Inſcription beneath the Stone.

† Traditum eſt nobis ab antiquis indubiâ ſucceſſione, hanc eſſe illam petram in quâ Juſtina virgo impreſſit veſtigium genuflexionis ſuæ factæ pro oratione habitâ ante martyrium, quam hîc reponi fecimus ad fidelium devotionem.

Thoſe who chuſe the huge St. *Chriſtopher* for their Patron, have an extraordinary Veneration for a Statue of that Saint, which is to be ſeen in the Church of St. *Maria dell horto*, on the great Altar. 'Twas made by an excellent || Sculptor, according to the Proportion of a Bone of the Original, which was † heretofore brought from *England*, by a very curious Perſon who was a nice Judge of Relicks. So that a devout Spectator has the Pleaſure to behold the exact Dimenſions of that Saint; and this Conſideration has ſo *enhanc'd* the Value of the Statue, that thoſe who have moſt Experience in Affairs of this Nature, are confident, that it will quickly begin to work Miracles. In the ſame Church they take particular Notice of the Magnificent * Chappel of the Family of *Contareni*, and the † *Mauſoleum* of Count *Hieronymo Cavazza*, whom I had occaſion to mention before.

|| Gaſpar Moranzone.

† An. 1470. *The Front of this Church is enrich'd with Marble, and not meanly adorn'd.*

I have gone many Times on purpoſe to § St. *Luke*'s to ſee the Tomb of the famous * *Aretin*, but cou'd never find the Church open, neither the Man to open it. Tho' that Satyrical Poet deſerv'd to have been made the Subject of a Satyr, I can hardly give Credit to what I have heard affirm'd, that the biting Epigram that was made againſt him is plac'd as an Epitaph on his Tomb. However, you will perhaps read it with Pleaſure both in the Original, and as it is Tranſlated into *French* and *Italian*.

* *There are ſome Buſts in it by the Hand of* Alex. Victoria.

† *Of the Architecture of* Joſeph Sardi.

§ *'Tis ſaid this Church ſtands in the midſt of* Venice.

* Peter.

Condit

Condit Aretini cineres lapis iſte ſepultos,
Mortales atro qui ſale perfricuit.
Intactus Deus eſt illi : cauſamque rogatus,
Hanc dedit ; Ille, inquit, non mihi notus erat.

See what Mr. Bayle *has ſaid of this Epitaph in his Dictionary under the Article of* Pierre Aretin.

Le temps par qui tout ſe conſume,
Sous cette pierre à mis le corps
De l' Aretin, de qui la plume
Bleſſa les Vivans & les Morts.
Son Encre noircit la memoire
Des † Monarques de qui la gloire
Eſt vivante apres le trepas :
Et s'il n'a pas contre Dieu meſme
Vomi quelque horrible blaſpheme,
C'eſt qu'il ne le connoiſſoit pas.

† *He was call'd the Scourge of Princes.*

*Quì giace l' Aretin Poeta * Toſco,*
Che d' ogn' un diſſe malo, fuor di Dio ;
Scuſandoſi col dir' Io no'l conoſco.

* *He was a Native of* Arezzo.

In Engliſh it may be expreſs'd thus;

Here lies a Man, who no Man ſpar'd,
When th' angry Fit was on him.
Nor God himſelf had better far'd,
If Aretin *had known him.*

Another Rhymer has had the ſame Thought in the *Biggarures* (or the *Touches*) of the *Sieur* Des Accords.

Biſſot rempli de Mediſance
Parle mal de tous, en tout lieu
Et s'il ne medit pas de dieu,
Ce'ſt qu'il n'en a la connoiſſance.

I hope this Letter will make amends for my late Neglect, which I acknowledg'd was the Effect of my Lazineſs; and that, I'm ſure, is one of the moſt pardonable Faults of a Traveller. They wou'd laugh at me here, if they knew how immethodically I diſcourſe of their Sacred Places. ſeeing me skipping ſo often from one End of the Town to the other. I muſt confeſs, I have obſerv'd no other Order than that of my Journal; and that I think is ſufficient for the Uſe you will make of it.

See the Inſtructions to a Traveller, at the End of the Second Volume.

I cou'd eaſily reckon up a vaſt Number of fine Paintings, with which the Churches are adorn'd; but I know not whether you wou'd have the Patience to read ſuch a dry Catalogue. Nor will I undertake to give you an Account of thoſe half ſacred Places, which are here call'd *Scuole*. Theſe are publick Edifices divided into Chappels, Halls, Chambers, and Lodgings, which belong to Fraternities of Monks, or ſome other particular Societies. I have ſeen at leaſt 35 of 'em, and I doubt not but that there are more. Among the reſt there are * Six, call'd *Scuole grandi*, which are embelliſh'd with ſo much Art and Coſt, that they may vie with the fineſt Churches, both in the Richneſs and Beauty of their Ornaments.

* 1 *Of S.* Mark, *adjoining to the Church of St.* John *and* Paul. 2. *Of* Mercy, *in the Quarter of the* Canal regio. 3. *Of St.* John *the Evangeliſt, in the Quarter of St.* Paul. 4. *Of* Charity, *in the Quarter of* Dorſo duro. 5. *Of St.* Roch, *in the Quarter of St.* Paul. 6. *Of St.* Theodore, *in the Quarter of St.* Mark. *The Firſt and the Fifth are moſt conſiderable.*

In many Churches and Fraternities there are Annual Funds eſtabliſh'd to raiſe Portions, and procure comfortable Matches for poor Maids. And generally over all *Italy* care is taken by ſuch Charitable Foundations, to provide for the Neceſſities of the Sex.

After

After I have given you my Obſervations on the Chriſtian Churches, you will perhaps expect an Account of the Jewiſh Synagogues. But all that I can ſay on this Subject, is that there are Seven of 'em enclos'd in † Two § *Ghetti*, and that the Beſt of the Seven is not near ſo fine as is the *Portugueſe* Synagogue in *London*. (There is a *German* one.)

† *The Old and the New.*

§ *So the* Italians *call thoſe Quarters or Wards of the Cities, where the* Jews *are ſhut in every Night.*

If we give Credit to the vulgar Computation, there are about Two thouſand * *Jews* at *Venice*. Some of 'em are Rich, but few in compariſon to the Poor. They are oblig'd to wear § Red Hats. But I find, by *Martinelli* in his *Ritratto*, that they may be exempt from that diſagreeable Diſtinction, by paying a ſmall Sum of Money. They have a Sort of Court that determines petty Suits among themſelves. They are generally a Sort of People that never refuſe any Kind of Employment, and are made uſe of on ſeveral Occaſions; eſpecially by the Nobles, who are a very great Support to 'em. They may take the Degree of Doctors in Medicine at *Padua*, and practiſe Phyſick any where in the City and State of *Venice*.

* *There are ſome rich* Portugueze *Families, but the* Germans *are Poor.*

§ *Their Hats are uſually cover'd with Scarlet Cloth, but they are Black underneath.*

This is all that you muſt expect at preſent concerning the famous City of *Venice*. I am,

Venice, Apr. 16. 1688.

SIR,

Your, &c.

I have almoſt forgot to ſatisfy your Curioſity, concerning the Article that relates to our

Friend, and which you have expreſs'd ſo earneſt a Deſire to have explain'd. As you know him to be of a free Temper, plain, and without Artifice in all his Ways; a profeſſed Enemy to all Sorts of *Farces*, as we ſay in *French*: And indeed very little, or not at all inclinable to ſubmit himſelf to any capricious Cuſtoms of Mankind; ſo you greatly deſire to know whether he complies with that of wearing a Mask, and mingling himſelf, in a diſguis'd Habit among that Croud of Fools, that fill the *Place St. Mark*, and the Boxes in the Theatres: A Thing, ſay you, which would be impoſſible for you to do; and which you cannot approve of, any more than you do of any Sort of Diſguiſe whatſoever.

The firſt Thing then that I have to ſay, is, that our Friend whom you mention'd, ſometimes wears a Mask: So, you have that Point clear'd at firſt, in few Words; *à Rome comme à Rome*, ſays he, *à Veniſe comme à Veniſe* for theſe Sorts of Things:

Cùm fueris Romæ Romano vivito more.
Cùm fueris alibi, Vivito ſicut ibi.

But without endeavouring to make an Apology, here, for thoſe that think it proper to conform themſelves to the general Cuſtom, during the Carnaval, of wearing a Mask; you ought in the firſt place to take notice, that it is impoſſible to be admitted either in the *Balls*, nor in the *Ridotti*; nor in ſeveral other Places where there are certain Aſſemblies, and honeſt Companies, without being mask'd: So that, whoever has a Mind to be inform'd by his own Eyes, of what

is

is tranſacted in thoſe Places, were he as grave as *Cato*, muſt of Neceſſity be oblig'd to wear a Mask. There are alſo a great many other Things, about which one loves to ſatisfie his Curioſity, *without being known*; tho' they are very lawful in themſelves. But in the ſecond Place, I ſhall alſo ſay, that you ſeem to me to be too ſevere, in declaring your ſelf ſo poſitively againſt all Manner of Diſguiſes, ſince there is one Sort of Diſſimulation that differs in nothing from true Prudence: There is an honeſt Artifice, that agrees certainly very well with Probity. But give me Leave, I beſeech you, to tell you, that you your ſelf go *mask'd* every Day, without any Deſign, or perhaps without thinking of it. Is not the World a Theatre? a *Place St. Mark* in which every Man is oblig'd to act his Part, very often with forc'd Complaiſance? Pray, what is the Meaning that your Houſe at * * * * is ſo handſomly furniſh'd, and curiouſly adorn'd? To what purpoſe ſerves that Galloon, and thoſe green, white, and red Liveries, with which you cloath ſome of your Servants? What ſignifies that Perriwig, whoſe Length and Pouder are ſo troubleſom? And what have you, who are a peaceful Man, to do to wear that Iron hanging at your Side, and which, perhaps, may prove dangerous? All this, believe me, is nothing elſe but *Masks*: Art, and Dexterity, to impoſe upon People, and to create in their Mind Notions commonly Falſe. Do you think that an Anchorite, that has bid Adieu to the World for ever, would amuſe himſelf with ſuch Ways of Acting, altogether expenſive and incommodious? No, Sir; but we ſail with the Wind; we follow ſuch Cuſtoms, as a Cork goes

goes up and down upon your River, according to the Tide. Sometimes a Monk's Habit, and ſometimes an embroider'd Cloth; not for the Conveniency only, and Pleaſure of Life; but for Security. I ſay *Security*; for Men are, indeed, much more reſpected in this World, this vaſt *Piazza* of *San-Marco*, according to their Equipage, than to their Merit. I know a Gentlewoman in *London*, (let me tell you that by the by) who had her Life ſaved by the Watermen, the Boat having been over-ſet, becauſe they perceiv'd ſhe had fine Silk-Stockings: they ran to her, neglecting the others. You evidently ſee that thoſe Stockings were *Masks*, and that it was by them ſhe was delivered. Pardon us then, I beſeech you, if we ſhould happen now and then, to wear ſome Poliſh Dreſs, with a Black or White Noſe, which ſerves as a *Surtout* to our own, during our Pilgrimage in *Venice*; where ſuch innocent Dreſs is as neceſſary, upon certain Occaſions, as a ſhort Leather Mantle charg'd with Shells, and a Staff, are to the good Pilgrims that are travelling to St. *James* of *Compoſtella*.

LETTER XIX.

SIR,

THere is not any Thing worth Obſervation between *Padua* and *Rovigo*, only that the Country is even and fruitful, watered with ſeveral Rivers, and pretty well cultivated. It is every where full of Meadows, Groves, Vineyards, and

and well-till'd Spots of Ground. The *Venetians* have there ſome Houſes of Pleaſure; but the common Habitations, when you draw near to *Rovigo*, are but Huts made of Reeds, which a Fire would reduce to Aſhes in a very ſhort time: yet are they as merry as if they liv'd in Palaces, and may be more. We frequently obſerv'd ſeveral of thoſe Country-People in Maſquerade, coming out of thoſe Cabins, and dancing Gambols to the Tunes of the Violin and Bagpipe. Theſe ruſtick Diverſions perhaps are to be preferred before the famous Confuſion of *Venice*.

Rovigo is a poor little Town, encompaſs'd with a ruinous Wall: Yet is the Reſidence of the Biſhop of *Adria*: that ancient and famous City, which gave its Name to the Gulf, being now but a pitiful half-drowned Village. ROVIGO.

We met, in the Evening, a curious *German* Traveller, who cou'd not forbear taking a View of the Ruins of that formerly ſo renowned Place, (eſpecially for it's *generous Wines.*) But the beſt Thing he brought from it, was it's Epitaph.

Laudatam tentas Hadriam luſtrare, Viator!
Sed tumulata jacet, propriiſque ſepulta ruinis:
Heu fuit! & tantùm ſupereſt informe Cadaver.
Ergo, Viator, abi; cogitaque quòd Ipſe jacebis.

Ferrara is very large, and pretty handſome, but ill peopled. Some ſay it was called *Ferrara, quaſi, ferè aurea*, becauſe of its rich Trade: But at preſent it is ſo poor and deſolate, that it cannot be view'd without Compaſſion. In a Place where Four very large Streets meet, we ſtopp'd a while, without perceiving any one Perſon in any of them: and they commonly ſay, that FERRARA.

In the Year 1570. in the ſpace of Forty Hours, Ferrara ſuffered One hundred and ſixty jolts of an Earthquake, and was almoſt all deſtroyed. Schraderus.

that

that City has more Houſes than Inhabitants. Nevertheleſs, the Territory of *Ferrara* is one of the beſt Parts of *Lombardy*; it is a plain and fat Country, which wants nothing but Tillage; which is look'd upon as an Effect of the Hardneſs of the Government. For every Place that falls into the Pope's Hands, becomes immediately miſerable.

Servierant tibi, Roma, prius Domini Dominorum.
Servorum Servi tibi ſunt jam, Roma, Tyranni.

Theſe Princes are uſually old, and conſequently are forc'd to do a great deal of Work in a little Time to enrich their Families: And they rarely conſider, what may become of the Eſtate after their Death. When *Ferrara* was * united to the Holy See, under the Pontificate of *Clement* VIII, that Pope built a ſtrong † Citadel which is ſtill in good Order: But the other Fortifications are quite neglected. The ancient Univerſity of *Ferrara* is at preſent reduced to a poor College of the *Jeſuits*.

* *About the End of the Year* 1597. *the Dutchy of* Ferrara, *returned to the Holy See, the Male Race of the Dukes being Extinct.*

† Du Val *the Geographer, writes, That this Citadel coſt Two Millions of Crowns of Gold.*

Alfonſo *was the laſt legitimate Son of the Houſe of* Eſt.

Over-againſt the Church there are two Statues of Braſs, on Horſe-back; one of which was erected in Honour of the good Duke * *Borſo*. All the Ground for twenty Paces round was formerly a Place of Refuge, or Sanctuary for Criminals; and the Conditions of this Privilege were written on the Pedeſtal of the Statue. But ſince the City became Subject to the Pope, this Statue has loſt its Immunities; and they have even encroach'd ſo far on this priviledg'd Ground, that the Pedeſtal enters into the Buildings that

* Borſius *or* Borſo *of* Eſt, *in whoſe favor Pope* Paul II, *erected the Marquiſate of* Ferrara *into a Dutchy.* Borſo *was one of the moſt vertuous Princes of his Age.*

are

are erected behind it. However, to make amends, there is another † Sanctuary of the ſame Extent about the * fine Column that ſupports the Statue of *Alexander* VII. The other Statue on Horſe-back repreſents *Nicholas*, Marqueſs of *Eſt*, who is ſtil'd in the Inſcription, *Ter Pacis Auctor.*

† *Theſe Sanctuaries are altogether uſeleſs; for the wretched Criminal cou'd not avoid periſhing in the Place of Refuge it ſelf.*

They carry'd us to the Ducal Palace, the Marqueſs *de Villa*'s Houſe, the Cathedral, and ſeveral other Churches and Convents. But tho' every one of theſe Places deſerves to be taken notice of at *Ferrara*, I believe you wou'd not take much Pleaſure in reading a Deſcription of 'em.

* *In the midſt of a large open Place.*

I muſt not forget to ſend you the Epitaph of poor *Arioſto*, whoſe Tomb they have lately repaired in the Church of the *Benedictins.*

Notus & Heſperiis jacet hic Areoſtus & Indis,
Cui Muſa æternum nomen Hetruſca dedit.
Seu Satyram in Vitio exacuit, ſeu Comica luſit,
Seu cecinit grandi bella Duceſq; tubâ.
Ter ſummus Vates cui ſummi in vertice Pindi,
Tergeminâ licuit cingere fronde comas.

They carried us alſo to the Opera, where we ſaw nothing extraordinary. The principal Actreſs was a pretty little Songſtreſs, about Twelve or Thirteen Years old; who that very Day was to make her firſt Eſſay on the Theatre; and, according to common Report, was that Evening to enter into the Private Service of one of the principal Gentlemen of the City. All the chief Boxes were filled with *Jeſuits*, and ſuch People.

'Tis

RAVENNA

Sylveſter Giraldus *writes, that on the Day of St.* Apollinaris *all the Ravens in* Italy *meet at* Ravenna, *where they are treated with a dead Horſe. He adds, that the City of* Ravenna *took its Name from this Cuſtom,* RAB *in the* German *Language ſignifying a* Raven. *This is one of the moſt ridiculous Fables that ever was invented; and beſides, this City was called* Ravenna *before the* German *Language was ſpoken. I was inform'd, by a Learned Man at* Ravenna, *that he had found the ſame Story in ſome Authors who wrote before* Giraldus.

'Tis fifty Miles from *Ferrara* to *Ravenna*: The Country is pleaſant and fertil for the firſt Day's Journey, but afterwards becomes low, and full of Water, between the ſeveral Branches of the *Adige* and the *Po*. The Towns and Villages which we ſaw on the Road, deſerve not to be mentioned. *Ravenna* is but half as big as *Ferrara*, yet it appears at a great Diſtance, being ſituated in a plain and open Country. You are not ignorant, that the ancient Geographers repreſent its Situation almoſt like to that of *Venice*, upon Piles in the midſt of Waters. And 'tis known, that this was formerly * the Principal Haven which the *Romans* had on the *Adriatick* Gulf: But this Place hath ſuffer'd great Alterations ſince thoſe Times; for not only the *Lagunes* are dried up, but the Sea is alſo retired three Miles from it; and theſe Plains, that were formerly drown'd, are at preſent the moſt fruitful Fields in *Italy*. It is not to be doubted, but the preſent *Ravenna* is the *Ravenna* of the Ancients, as it appears evidently from ſeveral ancient Monuments. But that the Sea did ever come up as high as the Walls of the City, according to the common Opinion, it is a Matter of Fact that I don't believe: And thoſe Rings of Iron which ſerv'd formerly, as they ſay, to faſten the Veſſels, methinks, they only prove at the beſt, that ſome Barks might come up thither, through a Canal; for large Veſſels are never faſten'd after that manner.

This City hath been ſo often ruin'd by the Wars, that there are but few Marks left of it's firſt Antiquity: It is at preſent poorly built, and very thinly peopled, as well as *Ferrara*; nevertheleſs, I found in it ſome Things not unwor-

* Claſſem Myſeni, alteram Ravennæ ad tutelam Superi & Inferi Maris. *Suet. in Octav.* §. 49.

thy

thy of Obſervation. That Circumſtance alone, of the wonderful Change which hath happen'd in its Situation is, in my Opinion, a ſufficient Reaſon for a curious Traveller to give it a Viſit by the Way.

Without the Walls, near the ancient Haven, there is a *Mauſolæum*, which *Amalaſuntha* erected for her Father *Theodoric*, King of the *Oſtrogoths*, who kept his Reſidence at *Ravenna*. They have turned this Building into a little Church, which they call the *Rotonda*. The moſt remarkable Thing about it, is that large and weighty Stone, hollowed, or made concave in a Sort of a flat Cupola, with which this Church is cover'd. I meaſured this Stone, and found it to be thirty eight Foot in Diameter, and fifteen in Thickneſs. The Tomb of *Theodoric* was on the Top, in the midſt of that little Dome, between the Statues of the Twelve Apoſtles, which were placed on the Sides round about. Theſe Statues were broken during the laſt Wars of *Louis* XII, and the Tomb which is of *Porphyry*, was alſo overthrown: They have ſet it ſince in the Wall of an ancient Palace in the City where we ſaw it. After that Prince had put *Boëtius* and *Symmachus* to Death, as the Prieſt that conducted us, told us, he was ſo continually frighten'd by their Ghoſts, that he fled to the other World to avoid 'em; but that his Tomb, as well as his Bones, has been wandering ſince that Time.

The Stone is not bor'd thro' the middle, as ſome have written. They ſay at Ravenna, *that it weighs above Two hundred thouſand Pounds.*

The Cathedral is an old Church, the Nave or Body of which is ſupported by fifty ſix Pillars of Marble, of the *Archipelago*, which make a double Row on each Side. The Choir is vaulted with a fine *Moſaick*; and there they keep in great Veneration, one of the Stones with which St. *Stephen* was ſtoned to Death.

But

Pliny *makes mention of a Statue of* Jupiter, *and another of* Juno, *that were made of Vine-Tree.*

But the greateſt Curioſity in this Church is the great Door, which is made of Planks of Vines, ſome of which are twelve Foot high, and fourteen or fifteen Inches broad. The Ground hereabouts is ſo agreeable to the Vines, in that very Place which the Sea formerly covered, according to the general Opinion, that it makes them grow prodigiouſly big. I have read, if I remember, in the Travels of *Olearius*, that he found near the *Caſpian* Sea, the Bodies of Vines of the Thickneſs of a Man.

They ſhew in the Church of the *Theatines*, a little Window above the great Altar, in the midſt of which is the Figure of a white Pigeon, which is placed there for a Memorial, that after the Death of St. *Apollinarius*, firſt Biſhop of *Ravenna*, the Prieſts being aſſembled to chooſe his Succeſſor, the Holy Ghoſt, as they ſay, came in at that Window in the Shape of a Dove, and perch'd upon him, who was to be elected: They add, that the ſame thing happen'd Eleven times after, ſucceſſively; but ſince that time, they have done their Buſineſs without ſupernatural Aſſiſtance. *Platina* after *Euſebius*, tells the like Story of the Election of Pope *Fabian*, or rather of *Fabian* Biſhop of *Rome*.

There are very fine Pieces of Marble and Porphyry in the Churches of St. *Vitalis*, St. *Apollinarius*, St. *Romoaldus*, and St. *Andrew*, which were brought from *Greece*, and probably during the Time of the † *Exarchate*.

† *The* Exarchate *comprehended* Ravenna, Bolonia, Imola, Fayence, Forli, Ceſena, Bobia, Ferrara, *and* Adria. *The* Exarch, *or Governor, ſent by the Emperor of the* Eaſt, *kept his Reſidence at* Ravenna. *There have been* 18 *in all. The firſt call'd* Longinus, *was ſent by the Emperor* Juſtinus, Anno 567; *and* Eutychius *was the laſt, about the Year* 728.

The Tomb of *Galla Placidia* *, Siſter to the Emperors *Arcadius* and *Honorius*, is in the Church of

* *And Daughter to* Theodoſius the Great. *There is another Tomb of this Princeſs in the Church of St* Aquilin *at* Milan.

of St. *Celſus*, between thoſe of *Valentinian* and *Honorius*. They aſſur'd us, that this is a very fine Monument; but we could not ſee it, becauſe he who had the Key was abſent. We ſaw the Tomb of the Poet * *Dantes*, in the Cloyſter of the *Conventual Franciſcans*. I tranſcrib'd the Epitaph, principally for the Curioſity of the Rhimes, which is as follows:

* Dante Dalighieri, *a Florentin, a Man of Quality and great Merit, died in Exile at* Ravenna, *in the Year* 1321, *and the* 56 *Year of his Age. He was baniſh'd becauſe he ſided with the* Gibbelins.

Jura Monarchiæ, Superos, Phlegetona, Lacuſq;
Luſtrando cecini, voluerunt Fata quouſq;
Sed quia pars ceſſit melioribus hoſpita caſtris,
Factoremq; ſuum petiit felicior aſtris:
Hic claudor Dantes, Patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris.

Another which was added when Cardinal *Bembo* repair'd this Monument.

Exiguâ Tumuli Danthes hîc forte jacebas,
Squallenti nulli cognite pene ſitu.
At nunc marmoreo ſubnixus conderis arcu,
Omnibus & cultu ſplendidiore nites.
Nimirum † Bembus Muſis incenſus Hetruſcis,
Hoc tibi, quem in primis hæ coluere, dedit.

† Peter Bembo, *a Noble* Venetian, *and a Cardinal: A Man of Learning and great Merit.*

There is in the grand *Place* a very fair Brazen Statue of Pope *Alexander* VII. And you may ſee at the other End of the ſame *Place*, two Columns, upon which were the ancient Patron, and the Arms of *Venice*, while *Ravenna* belong'd to that State; it being their Cuſtom to erect the like Columns in all the Cities of their Demeſnes: But the Pope has plac'd on the ſame Pillars, the Statues of St. *Victor*, and St. *Apollinaris*, who are the Patrons of *Ravenna*. They made us obſerve, near this Place, under a Portico, the Gates of

Braſs, and ſome other Spoils which thoſe of *Ravenna* took from *Pavia*: and which they preſerve for a Memorial of the happy Succeſs of that Expedition.

Revenna has never been able to repair the Loſſes it ſuffer'd by the Forces of *Lewis* XII. At preſent, there is nothing to be ſeen, but the miſerable Remainders of its former Glory. Three Miles from the Town, ſtands the Monument that was erected for the young, and brave *Gaſton de Foix*, Duke of *Nemours*, Nephew to King *Lewis* XII, and General of his Armies; who was * kill'd in this Place after he had gain'd the Battel. There are no Foot-ſteps left of the Amphitheatre which was built by *Theodoric*; nor of the ancient Aqueduct mention'd by *Blondus*.

A good Hour from *Ravenna* we entred into a † Foreſt of Pines, which is Four Miles long, and whoſe Pine-Apples, they told us, are diſtributed all over *Italy*. The Sea is not far off, on the Left-hand; and on the Right, are thoſe Marſhes, which reach out of Sight towards the *Apennine*. After we had paſſed the River *Savio* in a *Ferry Boat*, we went thro' the little City of *Cervia*, which is in the Midſt of a boggy Country, where they hardly make any Thing but Salt. We ſtopt to dine at *Ceſenate*, on the Sea-ſide; and Three Miles from thence we found our ſelves on the Banks of the || *Rubicon*, which they alſo call * *Piſatello*. Our Coach forded that famous Brook; which I knew from *Lucan* to be no great River.

Fonte cadit modico, parviſq; impellitur undis.

An Hour after we took our Way by the Sea-ſide. The Sand is firm and even, without any Rocks or Shells. We purſu'd this Way till we came within a Mile of *Rimini*; where we were oblig'd to quit the Coaſt, that we might paſs the

* *The* Eaſter-Day, 11 *Apr.* 1512. *His Tomb, with an Epitaph, is to be ſeen in the Church of S.* Martha, *at* Milan. *The Factions of the* Raſponis *and* Lupardis, *under the Pope* Leo X. *have been very fatal to* Ravenna.

† *This was a retiring Place of the* Bandits *before the Pontificate of* Sixtus V.

CERVIA, *a poor little Town and Biſhoprick. See the* Inſtructions to a Traveller, *at the End of this Book.*

CESENATE

|| *See the Supplement, and the* Inſtructions to a Traveller.

* *Others ſay this is the* Frumicino, *about two hundred Paces from the* Piſatello.

the River formerly called *Ariminum*, which has the ſame Name with the City whoſe Walls it waſhes: But at preſent it bears the Name of *Marechia*.

RIMINI. *This City is 485 Years older than* Rome, *if we believe a great many Writers, and was made a* Roman *Colony 266 Years before the Birth of* Chriſt. *It is a Biſhoprick. See the Inſtructions, &c.*

Rimini is a little poor City; yet the Soil is rich, and well till'd. It was fortify'd by *Sigiſmund Pandolphus Malateſta*; but at preſent it has only a Wall, and that in no good Condition. You know the *Malateſta's* were formerly Lords of ſeveral Places in this Province. The Bridge of Marble, on which there are Two very entire Inſcriptions, by which it appears, that it was built by *Auguſtus* and *Tiberius*; and the Triumphal-Arch erected by *Auguſtus*, are the two Principal Monuments of this City. There are alſo to be ſeen, ſome ſmall Ruins of an Amphitheater, behind the Garden of the *Capuchins*. And five hundred Paces farther, without the City, there is a Tower of Brick, which was, ſay they, the *Pharos* of the ancient Haven; but the Sea is fallen back half a Mile from this Place, and the *Pharos* is at preſent encompaſſed with Gardens. *P. Malateſta* finiſhed the Deſtruction of the Harbour, which was once accounted one of the fineſt in *Italy*, to build the Church of St. *Francis*, with the Pieces of Marble which he took from thence. This Church, if it were finiſh'd, might paſs for a fine Structure. There they keep a *Noſtre dame*, which ſerves for nothing but to bring Rain, or ſtop it, when there is either too little or too much; 'tis her only Uſe.

The Library of the Count *de Gambalonga* is very numerous, but there are no Rarities in it, if we may give credit to him who ſhewed it to us. They made us obſerve, in the Midſt of the Market-place, a Kind of * Marble-Pedeſtal, on which theſe Words are Engraved: *Caius Cæſar Dict. Rubicone ſuperato civili bell. Commilit. ſuos hîc*

* Suggeſtum: *if the Thing is not true, 'tis at leaſt probable.*

in foro Ar. adlocutus. The Statue of *Paul* V, in Braſs, is in another open Place; and near to that a Marble Fountain of good Workmanſhip.

Departing from *Rimini*, we travell'd on the Downs for fifteen Miles, between the Sea and the Fields. I obſerv'd, as we paſſed thro' the Village *Catholica*, over the Gate of the great Church, an Inſcription, which ſays, That a Council of Biſhops, who were almoſt all *Arians*, being aſſembled at *Rimini*, in the Year 359, the Orthodox perform'd their Devotions in this Village, which has ever ſince born the Name of *Catholica*. You know the Hiſtory of this Council, if it may be properly ſo call'd.

CATHOLICA. *Al Lido del Mare, eſſendo la Marina quieta & Piacevole ſe vedono le mura con le ſommita delle Torri & d'altri edifici della città di Conca già molto tempo da'l Marſommerſa.* L. Alb.

Ten or Twelve Miles from thence, towards the *Appennine*, you may perceive the little Town and Republick of St. *Marino* on the Top of a Mountain, at the Foot of which are the Limits of that State. This little State has maintained it ſelf very happily for ſeveral Ages: Becauſe, being always obedient to the Will of the Pope, within whoſe Territories it is ſituated; 'tis neither expos'd to the Envy or Jealouſy of his Holineſs, nor of any other. It is about ſix or ſeven Miles from *Catholica* to *Peſaro*. All this Country is ſtrewed with pleaſant Houſes, and very well cultivated.

PESARO. Col. Rom. A.U.C. 569, *A Biſhoprick. The Air of* Peſaro *is good in Winter, but bad in Summer, and extreamly dangerous in* July *and* Auguſt. *The Dukes of* Urbin *kept their Reſidence here in the Winter.*

Peſaro is larger, better built, neater and pleaſanter than *Rimini*: Its Situation is upon a ſmall Aſcent, which makes the Air purer and freer: Nothing can be more pleaſant than the little Hills that ſurround it, which form a charming Mixture of Paſtures, Vineyards, and Orchards: The Olives are admirable; but the Figs are better, and more eſteem'd than all the other Fruits; The Figs of *Peſaro* are famous over all *Italy*. The

beſt

beſt Meat coſts not above three *Bayoques* the Pound, which weighs Eighteen Ounces; that is, ſomewhat leſs than two Farthings. The Bread and the Wine are proportionably cheaper; and ſo of the reſt. The Sea and the Rivers furniſh it alſo with all Sorts of excellent Fiſh; ſo that in all reſpects this City is excellently provided with all the Conveniences of Life. It is tolerably well * fortified, tho' ſomewhat after the old Faſhion; and the Houſes are generally pretty handſome. We found no ancient Monuments in it. There is a very fine Fountain in the great *Place*; and a Statue of Pope *Urban* VIII, under whoſe Pontificate, this City, and all the Dutchy of *Urbin* were reunited to the Eccleſiaſtical State.

* *By* John Sforza.

FANO. Fanum, Fanum Fortunæ. *A Biſhoprick.* *See the* Inſtructions, *&c.*

At our Departure from *Peſaro*, we coaſted again along the Shore for Seven Miles, till we arriv'd at *Fano*: The Way continues ſtill, as I repreſented it on the other Side of *Rimini*; only the Sea caſts forth great Heaps of Acorns, Cheſnuts, Cypreſs-Nuts, Ruſhes, Leaves, and divers other Things which probably come from the Rivers, and are driven back from time to time by the Wind. One of our Company found on the Sand, one of thoſe little Fiſhes which they call in this Country *Cavalletto*; in *France* ſome call it, *Cheval Marin*, or the Sea Horſe; and others the *Little-Dragon*. I have often ſeen it in Cabinets of Curioſities; and I believe you alſo know it. It ſoon grows dry, and is eaſily preſerved, without farther Trouble. It is certain, this *Cavalletto* hath ſomething of the Head and Neck of a Horſe. 'Tis ſaid the Female has no Hair on its Neck. This Hair falls off when the Animal begins to grow dry. They attribute ſeveral Properties to it; and they aſſured us at *Fano* among other things, that it cures the Mad-

neſs, that is occaſion'd by the Biting of a Mad-Dog, being eaten roaſted, and applied to the Wound, beaten with Honey and Vinegar.

See the Inſtructions, *&c.*

Fano is a little City: We found nothing remarkable in it but a Triumphal-Arch; the Inſcriptions of which are almoſt quite defaced. This Arch has three Gates, whereas that of *Rimini* is only a ſingle one. They boaſt of the Earth-Nuts or *Truffs* of *Fano*; and pretend, that the Women are more beautiful in this Place than in any other; I don't know if this pretended Advantage could not be diſputed.

(I remember, that being at *Oxford*, I got acquainted with a Company of young *German* Travellers, who told me they went on purpoſe from *Cambridge*, to a certain little Town not many Miles from thence, to ſee the Women of that Place, who had the Reputation of being handſome; and that to ſpeak impartially, they found the Generality of 'em to be ſo.)

In the ſame Country, a Mile from hence, we paſſed on a Wooden-Bridge, about five or ſix hundred Paces long, over the ſeveral Branches of the Torrent call'd *Pongio*, which drowns all this Extent of Ground, when the Snow on the *Appennine* begins to melt: And afterwards we took the Way on the Sea-ſide, for Fifteen Miles, to *Senegallia*. Tho' this is an old City, we could find no Marks of its Antiquity; it is encloſed with Walls, which are defended by ſome Baſtions, but the whole is very irregular.

SENEGALLIA. Sena. Sena; Gallica. Senogallia. *A Biſhoprick.*

By good Fortune, and rather becauſe of our Wearineſs than for any thing elſe, we refuſed to go ſee a Play, which was acted at the Governour's Houſe. The next Morning, which was the Day before Yeſterday, they came to tell us, that a little before the End of the Play, the Arch which ſupported the Theater, with Part of the Hall,

Hall, and the firſt Boxes fell under the Weight with which it was over-loaded: That thirty Perſons were killed on the Spot, and a great many others wounded; and that all this little City was in a great Diſorder, and unſpeakable Affliction on this Occaſion: There ſcarcely being any conſiderable Family which had not a Share in this Misfortune; which puts me in mind of that *Simonides* of whom *Valerius Maximus* ſpeaks, that his good *Genius* forc'd him out of a Houſe that fell down a Moment after. *Socrates* own'd that he had a Guardian *Angel* that preſerv'd him after the ſame manner.

Departing from *Senegallia*, we follow'd again the Sea-Coaſt, and travelled ſeventeen Miles, without finding any Houſes but an old Caſtle, and ſome Taverns about a hundred Paces from the Sea; but near the little Village called *la Turrette*, we got into the Land-way for three Miles to *Ancona*, where we now are. This City is ſeated on a double Hillock, at the Point of the Promontory. It is bigger than any one of the four or five Towns laſt mention'd, but not much richer; though its Haven is very good, and the Country about it very fruitful. 'Tis ſtrange, that the Trade is quite ruin'd, in a Place which was formerly ſo famous for it.

ANCONA. *A Biſhoprick. 'Twas ſurprized by* Clement VII, Anno 1532; *and ſince that time has belong'd to the Eccleſiaſtical State.*

Traders of all Religions may live at Ancona, *provided they make no publick Exerciſe of any, beſides the Religion of the Country.*

They whiten Wax very well at Ancona, *ſays* Du Val.

'Tis true, that after the like Example of *Antwerp*, we ought not to be ſurpriz'd at any Accident of this Nature. The Streets of *Ancona* are narrow, and conſequently dark: There are neither very fair Houſes, nor fine Piazza's, nor conſiderable open Places in it; and the Unevenneſs of its Situation, renders it very inconvenient.

The Citadel which you ſee on the firſt Aſcent, as you enter, commands both the City and the Haven. And on the other Hill, which makes the Point of the Cape, is the Church of St. *Cyriack*, to which we aſcended with a great deal of Trouble and little Satisfaction. It is a low and dark Edifice, the Front of which indeed is cover'd with fine Marble, but without any Order or Ornament of Architecture. That which is principally eſteem'd in this Church, by the People of the Country, are the pretended Bodies of ſome pretended Saints, with many Relicks. They boaſt they have St. *Urſula*, as well as thoſe of *Cologn*. As for us, what pleaſed us beſt, was the Proſpect which we had of the Sea, of the City, and of a pleaſant Country. At the Entrance of the Mole, or Peer, there is a Triumphal-Arch of very fine white Marble; which Arch was erected for *Trajan*, by Order of the Senate. I took the Inſcriptions, becauſe they are not exactly reported in ſome Books I have ſeen: they run ſo in large capital Letters.

Imp. Cæſ. Divi Nervæ F. Nervæ Trajano Optimo Aug. Germanic. Dacico. Pont. Max. Tr. Pot. XVIII. *Imp.* XI. *Coſ.* VII. *P. P. Providentiſſimo Principi S. P. Q. R. quod Adceſſum Italiæ hoc etiam addito ex pecunia ſua Portum tutiorem Navigantibus, reddiderit.*

On the right Side,

Plotinæ Auguſt. Conjugi Auguſt.

On the Left,

Divæ Marcianæ Aug. Sorori Aug.

This Inſcription, which is ſtill very entire, let us know, that it was erected in Acknowledgment of

of the Bounty of that Prince, who repair'd the Harbour at his own Charge. They told us, while we were conſidering this Monument, that certain Monks had oftentimes earneſtly requeſted, that they might employ the Materials of it for ſome Uſe in their Convent: And that at laſt they were fain to drive them away with Threats, to be rid of their Importunity.

The Exchange where the Merchants meet, is a Sort of Portico of a reaſonable Bigneſs. There were at the four Corners of the Arch, four Statues, which repreſented *Faith*, *Hope*, *Charity*, and *Religion*. But there happen'd an Earthquake ſome Years ago, which ſhook the three *Virtues*, and threw down *Religion*.

I cannot forbear giving you ſome Account of the Habits, which, thanks to the Feſtival, we ſaw here to Day. The principal Burghers uſually wear a black Cloak, lined with green; blue or *Fillemot* Stockings; Shoes whited with Chalk, and tied with coulour'd Ribbon; the Doublets unbutton'd; the Facing of the Sleeves with Embroidery of ſeveral Colours, and great Shirt Sleeves, which hang down to their Fingers Ends. The ordinary Citizens Wives and Daughters wear a Kind of *Toilet* on their Heads, with a long Fringe which covers their Faces, and drives away the Flies like Horſe-trappings. The Body of their Gown is red or yellow, lac'd before and behind, and on both Sides, and all overlaid with Galoon, like a Suit of Livery. The Waſtcoat ſhort, their Petticoats of the ſame Size, and the whole of fifty ſeveral Colours: The great Ladies are deck'd and trimm'd up as much as they can after the *French* Mode: But to ſpeak the Truth, their Apiſhneſs is more awkward and Grotesk, than the others natural Dreſſing. All this does neither good nor hurt; but there

there is another Cuſtom which prevails in this Country, eſpecially from *Ferrara*, and as we were inform'd, almoſt all over *Italy*, and is very inconvenient, eſpecially at this Time of the Year. They have no Glaſs-Windows, and their Chamber-Windows are made of Linnen or Paper, which is always torn; ſo that they are forc'd to invent Machines every Evening, to ſhelter themſelves from the cold Weather. This made us ſometimes bewail the Loſs of our Straw in *Germany*, where, if we wanted Beds, we had at leaſt a good Stove, well heated and cloſed. To compleat our Misfortunes, they commonly brought us a Fricaſſee of three Eggs, or as many Pilchards, for the Supper of five or ſix Perſons. You muſt fight for your Victuals, and yet pay as much as for the beſt Entertainment. The ſettl'd Price is, ſo much a Head, three *Jules* for Dinner, and four for Supper, on account of the Bed, which amounts pretty near to four Shillings a Day.

About Fifty French Sols. Polybius *relates, that in his Time (about the Year* 550.*) they had a good Meal in* Italy *for a* Denier. Hoſpites, viatoribus honeſtè acceptis, & omnibus ad victum neceſſariis abunde ſubminiſtratis, non amplius quam ſiliquam capiunt; hæc oboli tertia pars eſt.

I am inform'd the Poſt is juſt going, which makes me finiſh my Letter, that I may not miſs the Opportunity of ſending it to you. I will add only one Word, touching the Flux and Reflux of the Sea. You muſt know, that it is more or leſs obſervable, according to the Diſtance from the Bottom, or Extremity of the Gulf. At *Venice* the Tides riſe four Foot and a half, or thereabouts; near to *Ravenna* three, at *Peſaro* two, and one at moſt at *Ancona*; ſo that at laſt it decreaſes to nothing.

I hope

I hope we ſhall arrive at *Loretto* to Morrow about Noon, and you may aſſure your ſelf I ſhall uſe all poſſible means to give you an exact Account of the *Santa Caſa*.

I am,

SIR,

Ancona, Feb. 24. 1688.

Your, &c.

LETTER XIX.

SIR,

I Believe there is not in *Italy* a better Country, nor a worſe Road, than between *Ancona* and *Loretto*: where we arriv'd Yeſterday like poor Pilgrims, weary and dirty, having been oftentimes forced to alight to eaſe the Coach.

LORETTO. *a Biſhoprick united to* Recanati.

All the World hath heard of our Lady of *Loretto*: But ſince there is a conſiderable Variety in the Accounts that are given of this Place, and the Matter of it ſelf is very curious; I intend to give you an Abridgment of all that I ſaw or heard on this Occaſion.

The Houſe which is here call'd, *Sacratiſſimo Sacello. Glorioſa Cella. Domus aurea. Domus Sapientiæ. Vas inſigne Devotionis. Sanctuarium Dei. Propitiatorium Altiſſimi. Civitas Refugii. Puteus Aquarum viventium. Terror Dæmonum. Spes deſperantium. Gloria Jeruſalem. Tabernaculum Fœderis. Solium Gloriæ Dei. Sacrarium Divinitatis. Sacroſanta Caſa*, &c. is ſaid to be the ſame in which the Virgin *Mary* was born, where ſhe was betroth'd and

and married to *Joseph*, where the Angel saluted her, and where the Son of God was Incarnated. *E tanta è la dignità di questo luogho, cosi sublime la Maestà, ch' à tutti i sacri luoghi, che sono sotto il Cielo, e preferito il sacello di Loretto.* That is, *And so great is the Dignity of this Place, so sublime is its Majesty, that before all the Holy Places under Heaven, the Chappel of* Loretto *is to be preferred.* They pretend, that this House was transported by Angels, from *Nazareth* to *Dalmatia*, and there plac'd on a little Mountain called *Tersatto*, *May* 10. 1291. It had remain'd there but three Years and seven Months, when the Angels took it away again, and brought it to the Middle of a Forest, in the Territory of *Recanati*, which is in the *Marche* of *Ancona*. The celestial Melody awakened the Inhabitants of the Neighbourhood, who flock'd together from all Parts, and saw the Miracle, by the favour of a great Light, with which the little House was surrounded. Nature her-self leaped for Joy, and the very Oaks of the Forest, bowed themselves to pay Homage to it; they wanted only a Voice like those of *Dodona*. After this House had continu'd there Eight whole Months, it cou'd not endure the Thieveries and Murders that were continually committed about that Place; so that it was taken up a third time, and carried a Mile further to the same Hill, on which it stands at present: But it was no sooner come thither, than a Controversie arose between two Brothers, to whom the Land belonged, each desiring to have it in his Share. This was the Cause, that four Months after the An-

J. Cartegeno, *in the Book, Intituled,* Arcani di Maria.

Terribile é questo luogho quale altro non é che casa di Dio, & porta del Paradiso. *Jacobin, l.* 1. *c.* 1.

There is a Geographical Cart to be sold at Loretto, *which describes all the Travels of the* Santa Casa.

The Learned and Pious Lassels *demonstrates the Truth of this Story by Four doughty Agreements.* 1. *By the Omnipotence of God.* 2. *By the Probability of the Matter of Fact, by Reason of the Intelligence, or Angel that moves the* Primum Mobile. 3. *By the great Number of rich Presents, which so many Princes have sent.* 4. *By the Antiquity of the Paintings, of which there are some Fragments to be seen in the* Santa Casa.

gels

gels lifted it up a fourth Time, and ſet it down ſome Paces from thence, in the Midſt of the High-way; from whence it has never ſtirred ſince. 'Tis true, to prevent the Inconveniencies to which this Place, as well as the others expoſed it; and perhaps alſo to prevent the Misfortune of a new Change, they built in the ſame Place a magnificent Church, in the Midſt of which remains the *Santa Caſa*, free from all manner of Inſults or Injury. And for its better Preſervation, they have ſince erected four Walls, which encompaſs it, in the Church, and cloſe it up as in a Box, without touching it at all, leſt the two Walls, (the Old one and the New being united,) ſhould one Day be confounded together. Some alledge another Reaſon of this Separation; and ſay, That the Stones recoiled with violence, and wounded the Workmen, when they would have joined it to the Holy Building; ſo that they were forc'd to leave a Space between them. All the Beauties of Sculpture, and Architecture, were diſplay'd on that Occaſion; or at leaſt all the moſt curious Artiſts in the Beginning of the laſt Age, were employed in this Work. It is of the *Corinthian* Order, and of white Marble of *Carrara*, with excellent *Baſſo Relievo*'s, in which all the Hiſtory of the Virgin is repreſented. There are alſo two Niches, one above, and another between the double Columns. In the ten Niches below, are the Statues of ten Prophets; and in the upper Niches, thoſe of ten *Sibyls*.

It is within this, that the *Santa Caſa* is enclos'd, which conſiſts of one Chamber, or rather of one Hall. It is forty four *Roman* Palmes long within, eighteen broad, and 23 high; that is to ſay, 32 Foot; a Palm and a half making juſt thirteen Inches, *Engliſh* meaſure.

The ancient Key of the Santa Caſa *is kept by the* Dominicans *of* Farfa, (25 *Miles from* Rome) *as being a Relick.*

They

They would have thoſe very People who live on the Place, believe, that this Houſe is built of certain unknown Stones, that the Story of its being come from a remote Country, may ſeem probable. But what they ſay of thoſe Stones is frivolous: I have examin'd the Matter. 'Tis true, they have purpoſely made choice of Bricks of different Shapes, and unequal Bigneſs, together with ſome flat and greyiſh or reddiſh Stones, which are common every where. But if this Affectation ſerves for any thing, 'tis only to make the Cheat more viſible, and to confound theſe Impoſtors. The whole is built with Lime and Sand, as our ordinary Houſes, but the Pieces, ill joined and fitted together, ſeem to evince, that this Work was done in haſte.

I will beg leave to make a little Digreſſion, to acquaint you with a Thought which comes in my Head on this Occaſion. It was under the Pontificate of *Boniface* VIII, that this pretended Miracle happen'd *. And if you make any Reflection on the Life of that famous *Fox*, who is repreſented in all Hiſtories, as the moſt Cunning, the moſt Ambitious, and moſt Covetous of all the Men in the World; and if you add to theſe Conſiderations, that of his Power and Authority, you will grant, without Difficulty, that he was a Man fit to undertake ſuch a Cheat as this. After he had counterfeited Angels who frighted good *Celeſtin*, his Predeceſſor, and obliged him to return to his Hermitage, after he had abdicated the Popedom: It is not at all improbable, that he made uſe of the ſame Angels for the Contrivance of the *S. Caſa*. It was a great deal much eaſier Task to build ſuch a little Houſe in one Night, than to build a Mill with all its Appurtenances, as the *Jeſuits* once did. The *Jeſuits* have ſufficiently been convicted of playing

* *It is he of whom 'tis ſaid that he rais'd himſelf to the Papal Dignity like a Fox, liv'd like a Lion, and dy'd like a Dog. It was he who invented and firſt wore the Triple Crown.* Intravit ut vulpes, regnavit ut leo, mortuus ut canis.

See the Morale Pratique *of the Jeſuits.*

The Lady of Loretto. *Plate 10. Vol. 1. Pag. 336*

ing of that Trick at Ste. *Foy*, near *Granada*; and the Truth of this is maintained by the famous Mr. *Arnaud*, in one of his Letters to the Biſhop of *Malaga*. But let us return to the *Santa Caſa*.

You may comprehend, by what I have ſaid, of the new Walls round about, that you cannot ſee the Outſide; and conſequently what I ſpeak of muſt be within. The Maſon's Work is almoſt all open to view, but there are ſome Fragments of Plaiſter covered with Painting, from which one might conjecture, that all the Walls were formerly cover'd with it. The Image of the Virgin holding the little *Jeſus* between her Arms, appears in five or ſix Places in the Remainders of the Painting. This Holy Tabernacle is ſituated from *Eaſt* to *Weſt*, tho' this manner of building Churches is not much obſerv'd in *Italy*. Towards the *Eaſt* is the little Chimney of the Chamber, and over it, in a Nich, ſtands the great Lady of *Loretto*. They ſay this Image of our Lady is of Cedar-Wood; and they have been inform'd, by a thouſand Revelations, that it was the Workmanſhip of St. *Luke*: ſhe is about four Foot high *. The Ornaments with which ſhe is ſometimes deck'd, are of an ineſtimable Value. Her Triple Crown, which is all cover'd with Precious Stones †, was the Preſent of *Lewis* XIII, King of *France*. They told me this Diſtich was Engrav'd on the Inſide of it.

Tu Caput ante meum cinxiſti, VIRGO, Coronâ,
Nunc Caput ecce teget noſtra Corona tuum.

On each ſide of the Nich, there are Preſſes full of the ancient Ornaments of the Statue; and in the other little Window, which is made in the Wall on the South ſide, they preſerve ſome earthen

* *She hath a great number of Robes for change, and ſeven different Mourning Habits for the Holy Week. Whenever they dreſs or undreſs her, they do it with a great deal of Ceremony.*

† *The King alſo gave a Crown to the Infant.*

earthen Diſhes, which ſerv'd for the Uſe of the Holy Family. There are many of theſe Veſſels which are cover'd with Plates of Gold; but we could ſee but one of 'em in that Place, which is cover'd underneath with Silver. They would make us believe, that this Porringer is made of a ſtrange Kind of Earth (and they might have eaſily found ſuch;) but it is only Potter's Ware, the Enamel of which is not ſo carefully ſcrap'd off, but that it appears ſtill in ſome Parts. Over-againſt our Lady, at the End which looks *Weſtward*, is the Window at which they ſay the * Angel entred. This Window ſeemed to me about three Foot in Height, and a little leſs in Breadth.

* *They add, that the Virgin was ſaying over her Beads when the Angel enter'd.*

They could not tell me what was become of the old Roof, nor the little Steeple that is obſerved in the ancient Pictures which repreſent this Houſe; for, the preſent Vault is of a later Fabrick. As for the old Bells they have 'em, and their proper Uſe ſhould be to appeaſe Storms immediately with their Sound; but they never uſe them for fear of wearing them.

I muſt not forget two conſiderable Things, which they ſay, were tranſported at the ſame time with the Houſe: The Altar made by the Hands of the Apoſtles themſelves, and the Stone on which St. *Peter* celebrated his firſt Maſs. This is covered with Silver, and is plac'd among the Relicks, under the Altar where they uſually officiate. The Pavement of the *Caſa* is of ſquare Pieces of white and red Marble. This is not the old Floor, for, they ſay, the Angels left it at *Nazareth*, with the Foundations of the Houſe. To confirm the Story of the Tranſlation, they inſiſt on this Argument, that, as they affirm, it appears, that it has really no Foundation, but is fixed on the Earth juſt as it fell from Heaven: a ſtrong Argument!

You

You enter this Sacred Place by three Doors, two of which are near the Face which looks to the *Weſt*, and open a Paſſage to croſs the Room from *North* to *South* : And through theſe two Doors the Pilgrims are let in. The other is alſo on the *South* Side, but towards the *Eaſt*, and leads to the Place called the Sanctuary; that is, the Space between the Altar, and the End of the Chamber where our Lady ſtands.

I will not pretend to give you an Account of the Riches which are in this Place : For ſuch an Undertaking wou'd be equally tedious and difficult : And therefore I ſhall content my ſelf with telling you, the Spectator is amaz'd to behold the infinite Number of precious * Stones with which the Mantle of the Statue is adorn'd : There is nothing all around but Lamps, Statues, Buſts, and other Figures of Gold and Silver. Not to mention the large Silver-gilt Candleſticks which are eight and twenty in Number : There are Twelve of maſſy Gold, of ſeven and thirty Pound weight each. The laſt rich Offering is always left for ſome time, in a Place fram'd on purpoſe, before the Eyes of our Lady. That which at preſent occupies that honourable Place, is an Angel of Gold, holding a Heart bigger than an Egg, all covered over with Diamonds of great Value. The *Engliſh* † Jeſuite who conducted us, told us, it was a Preſent of the Queen of *England*. This Reverend Father inform'd us alſo of a great Piece of News, of which, you ought, in my Opinion, to have given us ſome Advice. He aſſured us, that that Princeſs was big with Child, and added, that undoubtedly it was by a Miracle; ſince they had calculated, that the very Moment in which

None are permitted to come in with offenſive Arms.

B Bartoli. *People are ſuffer'd to lick the Walls, but they pretend, that thoſe who have been ſo bold, as to take away the leaſt Piece of 'em, have been puniſh'd with terrible Judgments.*

* *Sometimes but Chryſtal,* Doublets *and partly ſuch Stuff.*

The Crown of Gold which Attalus *ſent to* Rome, *to be plac'd in the Capitol, weigh'd* 246 *Pounds.*

† *He talked much of the formerly famous* Madonnas *of* Walſingham, (*in the County of* Norfolk) *and of that of the* Undercroft, *at* Canterbury, *which were as rich as this is, and no leſs Miraculous.* (*See* Eraſm. Peregrin.)

the Preſent entred, was the happy Minute in which ſhe Conceived.

He made the following Verſes upon this Subject, and would needs give me a Copy of 'em. He introduces the Angel ſpeaking to the Lady, and the Lady anſwering.

(Ang.) *Salve, VIRGO potens: En ſupplex Angelus adſum,*
Reginæ Anglorum *munera, vota, fero.*
Perpetuos edit gemitus mœſtiſſima Princeps;
Sis pia, & afflictæ quam petit affer opem.
Caſta Maria *petit ſobolem; petit Anglia; ſummi*
Pontificis * *titubans Relligióq; petit.*
Inculti miſerere uteri: Sitientia tandem
Viſcera, fœcundo fonte rigare velis.

* To wit, in Great-Britain

(Virg.) Nuncie Cœleſtis, *Reginæ* vota ſecundo:
Accipiet ſocii pignora chara tori.
Immo, *Jacobus*, dum tales fundo loquelas
Dat, petit amplexus; concipit illa. Vale.

(Ang.) *Sed Natum*, O REGINA, *Marem* Regina *peroptat,*
Nam ſpem jam Regni † *filia bina fovet.*
Dona, VIRGO, *Marem*. (Virg.) Jam condunt ilia Natum.
Fulcrum erit Imperii Relligionis honos.

† The Princeſs of Orange and Denmark

(Ang.) Reginam exaudit REGINA MARIA Mariam.
Alleluïa! O fœlix, ter, quater, Alleluïa!

Never were Verſes repeated with a more luſcious Tone, or with more Delight. The Jeſuits Companion thought them ſo well pronounc'd, that he humbly begg'd him to repeat 'em, though he knew them already by Heart: And this favour was preſently granted him. My ſmiling Countenance ſeemed alſo to applaud them, but my Silence did not pleaſe the Reverend Father. He ſuſpected there was ſomething which I diſlik'd, and

and entreated me ſo earneſtly to tell him my Thoughts, that I could not poſſibly refuſe him. At firſt, I prais'd ſeveral Paſſages of them, as the *fœcundo fonte*, fruitful Spring, which the Angel begg'd, and the *Dat, petit amplexus*, which appear'd to me very ſignificant. Yes, ſaid he, the Manner of expreſſing the Thing, is not leſs ſweet and fine, than emphatical and Demonſtrative; for it denotes a mutual Fervency. I added, that ſince he permitted me to ſpeak freely, I could not forbear telling him, that the Beginning of the ſeventh Verſe offended me as much as that of the twelfth ſeemed excellent; that the *Uterus (Womb)* of which he ſpoke, did not in all probability want Cultivating; that ſuch an Epithet was injurious to her Royal Spouſe; and, in a Word, that I could by no means endure the Word *Inculti, Untilled*, which beſides did not well expreſs his Thought. At firſt he would have defended himſelf, but he ſubmitted at laſt; and it was concluded, that inſtead of *Inculti miſerere uteri*, it ſhould henceforth be, *O humilem ſpectes uterum*, or ſomething to that purpoſe. I would have paſt over the *Vale*, but he confeſs'd, of his own accord, that he put it there only to fill a Gap. He admired the *Alleluja* beyond meaſure, and imagin'd, he could never have made a more happy Concluſion. It is true, ſaid I, *Alleluja* is an Angelical Word, it is an Exclamation of Praiſe and Joy, which comes very ſeaſonably where you have plac'd it: But you muſt remember, added I, that the three firſt Syllables of *Alleluja* are long, whereas you have made it a Dactylus; for this *Hebrew* Word is written in *Greek*, Ἀλληλυΐα: He excuſed himſelf for the *Antepenultima*, by citing * *Prudentius*, who had made it ſhort, notwithſtanding the *Greek* η, which ſignified little, the

* Amen reddidit: Alleluïa dixit; *which is a* Phaleucian *Verſe.*

Word being *Hebrew*; and confeſſed the *Penultima* was naturally long. But he concluded, that the Beauty of a Thought might excuſe the neglecting of ſuch Niceties of Quantity; and reſolved at any rate to keep his *Alleluja*. We had already alter'd our Diſcourſe, when the young Brother deſired Leave to Criticize the *Natum* of the fifteenth Verſe. He ſaid, the Son was not yet born, and therefore ought not to be called *Natum*: And that he could not think it poſſible, the Name of *Natus* or *Filius* ſhould be given to an Embryo of half a Minute, or rather to the informed Matter of a *Fœtus*. But the Father-Poet laugh'd at his Reflection, and told him, that the Word of the moſt Holy Lady was a ſure Word; that *Born* or *to be Born*, *Natus Filius*, or *Mas* ſignified the ſame thing on this Occaſion; that it was properly a Queſtion of the Gender, and that we may ſpeak of Things that will infallibly happen, as of thoſe that are already in Being. The young Man had another Objection to make againſt *Natum marem*, but he only mutter'd a little, ſaying, there never was *Natus fœmina*, for he was afraid of giving Offence: And thus ended our Conference.

☞ Theſe Verſes have ſomething ſo very Singular in the main, and in every Circumſtance of 'em, that I could not forbear ſending them to you. You judge well that there is no Concluſion to be drawn from the Fancies of this Poet, againſt prejudic'd Perſons, to whom there is no ſpeaking but with the greateſt Reſpect. Have a Care then of making an ill Uſe of what I ſend you: my Deſign being only to make you take notice of two Things. The Firſt is, The great Pains and Care that theſe *Demetrius's* take; that pernicious Cabal of Seducers, and Publick Thieves, who upon all Occaſions extol and magnify the

rare

rare Vertues and divine Power of their great *Diana*, to the great Danger and Ruin of the poor People whom they cheat and ſeduce. And Secondly, I was willing to ſhew you by this ſmall Sample, to what an Height the Impudence of theſe * Impoſtors is grown; being not content with taking rich Preſents of ſimple and credulous People; they laugh alſo, and make Sport at 'em; not excepting Crown'd Heads themſelves.

There is a great Number of Candleſticks with Branches, and other Luminaries, all round the Houſe without, that is, round the Walls which encloſe it. But one of the greateſt Rarities we obſerv'd, was the Proceſſions of thoſe who ſurround this Houſe on their Knees. Some compaſs it five Times, others ſeven, and ſome twelve, according to the Myſtery they ſearch in the Number. Imagine you ſee forty or fifty Perſons, or more; Men, Women, and little Children, all creeping on their Knees, and turning one Way; and a like Number meeting them, as they go to the other Side. Every one is furniſh'd with Beads, and mumbles his *Pater-noſter's*, and *Ave Maria's*. In the mean time they all ſtrive to creep next the Wall, both to ſhorten their Way, and to be neareſt to the *Holy Place*; which makes them frequently juſtle each other, and cauſes no ſmall Confuſion. This is never done, but when there is but little Company there. The great Reſort of Pilgrims is at *Eaſter*, and about the Feſtival of the Virgin's Nativity, which they ſolemnize in the Month of *September*; at which Times they are obliged to take other Meaſures. I dare hardly venture to tell you a Thing, which may ſeem incredible; but it is reported for a certain Truth; which is, That in the Years of the greateſt Concourſe, they have

* *The Jeſuit* Martin del Rio *gives an Account how the Prieſts of this* Madona *have been many times beaten by Evil-Spirits. See* Demonology *of F.* Perreaud. *Ch.* 1.

have ſeveral times counted two hundred thouſand Pilgrims and upwards, during theſe two Feſtivals.

One can ſcarcely imagine a pleaſanter Sight, than the Caravans of He and She Pilgrims, when they come together, as Bodies of Confraternities: Many Societies of *Bologna*, for Example, join together to go on Pilgrimage in Company. Each Society have their * Frocks of ordinary Linnen-Cloth, with a Cowl of the ſame Linnen, made like a Strainer for *Hippocras*, which quite covers their Heads, and leaves only three Holes for their Eyes and Mouth. There are Fraternities of all Colours: They forget not their large Chaplets of Beads, Girdles, Pilgrims Staves, and the Arms of the Society, which are painted, or embroidered, before and behind, on the Back and Breaſt of every Brother. Theſe Pilgrims, thus equipped, ride upon Aſſes, which are reputed to have ſome Smack of Sanctity, by reaſon of their frequent Journeys to the S. *Caſa*. They ſeldom fall, and when they happen to do ſo, they ſay 'tis without Danger to the Pilgrim. So much for the Men. The Womens Habits are as rich as poſſible they can procure: They faſten to the Body of their Gowns, a little Pilgrim's Staff, about the Length of one's Hand †. A Staff which gives Occaſion for many pretty Thoughts, and ſerves for Diverſion to the Company on the Way. Theſe Societies of Ladies ride in Calaſhes, ſurrounded with whole Squadrons of Aſs-Troopers. Is it not pleaſant to ſee theſe Morrice Dancers thus mounted and dreſſed, make an hundred Rounds, and Antick Poſtures, accompanied with merry Ballads to divert the Lady Pilgrims? Let not this Liberty of the Women ſurprize you. The Pretence of Devotion to our moſt Holy Lady, is a Reaſon ſufficient

* Saccola.

† *Some are of Gold, Silver, Ebony, Ivory, with artificial Flowers: and many are enrich'd with Pearls, Precious Stones, &c.*

cient to releaſe them from their uſual Priſons: And beſides, I doubt not but every one hath a Brother, or ſome other Spy not far from her.

I cou'd entertain you with a great many Remarks upon the Church of *Loretto*, if I were not afraid of cloying you with ſuch Stories: Only you muſt know, that all the Riches in the *S. Caſa* are but of ſmall Value, in compariſon of what we ſaw in the Treaſury-Chamber. This Chamber is a ſpacious Place: Seventeen large Preſſes with folding Doors, ſerve as Wainſcot to the Walls; and the vaulted Roof is gilded in Compartments, adorn'd with the fineſt Paintings. † The Silver-work is not thought worthy of Admittance into the Preſſes, as it was allow'd at firſt: but at preſent it is confuſedly heap'd up in other Places, till they are pleas'd to ſell it. The Preſſes then are filled only with pure Gold, remarkable Jewels, or Veſſels, and Ornaments more precious than Gold *: I will not attempt a Relation of the Particulars, for they exceed Imagination it ſelf. To comprehend how theſe vaſt Riches were thus amaſs'd, you need only remember, that all the People, Princes, and States, who acknowledge the Supremacy of the Pope, have continually, for theſe four hundred Years, been bringing them thither, and ſtriving to out-do each other: Vanity, and often Politicks it ſelf, bring as much or more Riches to this Shrine as Superſtition. When a Prince has a Mind to have a Miracle perform'd, and dare not do it himſelf, he is not diſpleas'd to make uſe of ſuch an Operator as our *Noſtredame*, to take away all Occaſion of murmuring from the People. You muſt alſo conſider, that this Treaſure is but a ſmall Part of the Preſents they have receiv'd. They have built a very fine Church, and a magnificent Palace. They have ſettled Revenues, and purchas'd Lands out of ſight; and it is not to be doubted, but they have Cheſts full of Money. This is not all; the Boxes furniſh them with prodigious Sums, and one of the Secrets they make uſe of, to ſtir up the Devotees to fill them, deſerves to be taken notice of. They diſtribute a printed Paper, by which they endeavour to perſwade the People, that the *Holy Houſe* has no more than ſeven and twenty thouſand Crowns of Revenue; and by another Computation which they annex to the former, they ſhew, that they are oblig'd to diſburſe Thirty eight thouſand ſix hundred and thirty four Crowns, to pay the Officers Salaries, and other Annual Expences. Thus there remain above Eleven thouſand Crowns, which, according to this pretended Account they fall ſhort every Year. This furniſhes 'em with an excellent Opportunity to make pathetick

† *They alledge* 2 Chron. ix. 20.

* *Among theſe Jewels they ſet a high eſteem on a Pearl wrought after the faſhion of a* Gondola; *upon which is naturally the Figure of our Lady, ſays* B. Bartoli. *I have ſeen it, and indeed 'tis but a Trifle; tho' perhaps there is ſome Artifice in it.*

The Crown, or Piaſtro, *is worth near Five Shillings Sixpence* Engliſh *Money.*

Repreſentations of their Poverty, and to move the Compaſſion of devout Pilgrims, in favour of our good Lady, who, they ſay, loves nothing more than the Vertue of Liberality.

After we had ſeen the Treaſury, they carried us to the Arſenal, which is not conſiderable. There they ſhew'd us ſome Arms taken from the Infidels; and relate, that theſe Barbarians having made a Deſcent to plunder the Treaſury, about a hundred and fifty Years ago, our Lady ſtruck them all blind as they were going to enter into it; at which time they ſeized on Part of their Arms. From the Windows of this Arſenal, you behold a Part of the Sea, over which, in the Air, they ſay, the Houſe was brought. They add, that ever ſince, there is a certain White Way on the Water; and our Jeſuit proteſted to us with the higheſt Aſſeverations that he had often obſerv'd it. Yeſterday when we came hither, the Rabble flocked about us, and told us, That we muſt make haſte to confeſs and communicate; without which, thoſe who ſhould dare to enter into the *Holy Houſe*, would be ſhaken even to the Marrow in their Bones, and be in Danger of ſudden Death. There muſt be as well Impudence on one Side, in this Buſineſs, as there is Prejudice and Stupidity on the other.

Mahomet II. *and after him* Selim *his Nephew.*

After we had viſited ſome Apartments in the Palace, they brought us to the Cellar, where we found one hundred and forty great Tuns, full of good Wine. And from thence we went to the Place where the Druggs are kept; where they ſhew'd us three hundred and forty five Veſſels of Earthen-Ware, which they ſaid were painted by *Raphael*, and are infinitely eſteemed. On five of the Largeſt, are St. *Paul*, and the four Evangeliſts; and on the reſt, Sacred Hiſtories, the Metamorphoſes of *Ovid*, and Plays of Children.

Loretto is a little Place, but incompaſs'd with good Walls; and ſomewhat fortify'd with round Baſtions near the Gate: for, I think there is but one. It has the Title of a City and Biſhoprick. There is in the publick Place, a very beautiful Fountain of Marble, enrich'd with Statues of Braſs. There is alſo a Statue of *Sixtus* V, in the ſame Place, which the Inhabitants of *Loretto* erected in Acknowledgment of the Privileges they had receiv'd from him. The principal Trade of this little City, conſiſts in Medals, Roſaries, ſanctified Beads, Images, *Agnus Dei's*, Meaſures of the Height of the Sacred Image, and ſuch-like Stuff; beſides the Favours of the *Madona*, which are to be ſold to the firſt coming; or, if you will, to be truck'd with Gold, or Silver, or precious Stones.

We

We ſaw ſome * Chaplets whoſe Beads were like Gooſe Eggs; theſe are for the Days of great Devotion. You muſt know, moreover, that there is no Perſon there, who affirms not himſelf to be deſcended from the Race of one who ſaw the Arrival of the *Holy Houſe*. All of them have heard their Grandfathers relate, that they have it from their Anceſtors; as thoſe who live now will not fail to tranſmit the ſame Story to their Children, and their Childrens Children. And muſt not one be very incredulous that refuſes to believe ſuch a Tradition.

* *Chaplets of Beads were invented by* Urban II. *at the End of the* XIth *Century.*

Pope *Clement* VIII, caus'd an Inſcription to be fix'd upon one of the Faces of the *Santa-Caſa*, which contains an Abſtract of this extraordinary Hiſtory. And I ſhall add that Inſcription here, ſo much the more willingly, as it will ſerve me to make good all the Incredible Things, I have been juſt now relating to you. What I call Incredible, is not the Hiſtory, or Fable only, of this little Houſe, with its Circumſtances; but 'tis the Boldneſs (to expreſs my ſelf with Moderation) and the Tricks of all thoſe Impoſtors, that with Impunity mock and laugh at God and Man; and find ſo many credulous poor Souls to believe 'em.

CHRISTIANE HOSPES!

Qui Pietatis, Votique causâ, huc adveniſti;
Sacram Lauretanam Ædem vides,
Divinis Myſteriis, & Miraculorum Gloriâ
Toto Orbe Terrarum Venerabilem.
Hîc, Sanctiſſima Dei Genitrix Maria
In lucem edita.
Hîc, ab Angelo ſalutata.
Hîc, Æterni Dei Verbum Caro factum eſt.

Hanc,

Hanc, Angeli primùm, à Palæſtina ad Illyricum
Adduxere ad Terſactum Oppidum A. S. * 1291.
Nicolao Quarto Summo Pontifice.
Poſtea,
Initio Pontificatûs Bonifacii VIII,
In Picenum tranſlata prope Recinetam Urbem;
In cujus Collis Nemore
Eadem Angelorum operâ collocata;
Ubi, loco intra Anni ſpatium ter commutato,
Hîc, poſtremò, Sedem Divinitus fixit
Anno abhinc CCC.
Ex eo tempore, tam Stupendæ rei novitate
Vicinis Populis ad admirationem commotis,
Tum, deinceps, Miraculorum famâ
Longè, latêque propagatâ,
Sancta hæc Domus
Magnam apud omnes Gentes
Venerationem habuit.
Cujus parietes nullis fundamentis ſubnixi
Poſt tot Sæculorum Ætates integri,
Stabileſque permanent.
Clemens VIII, Pontifex Maximus
In hoc marmoreo Lapide inſcribi juſſit:
Anno Domini M. D. XCV.

Others, 1293. under Boniſ. VIII.

I am,

Loretto, Feb. 26. 1688.

SIR,

Your, &c.

* * * Quid non MONACHALIA Pectora cogis,
AURI Sacra Fames! *Virg. Æn.* L. 3.

But, Presbyters which feed the Flock for filthy Lucre; and as being Lords over God's Heritage: High-minded; that will be call'd Rabbi, Rabbi: Vain-Talkers: Not apt to teach: Blind Guides: Given to Wine: Incontinent: Slow Bellies: Evil-Beasts; &c. *From ſuch* Monks *turn away, with any Frock, or Garment they be, in all the Corners of the World.* (Ezek. 34. Math. 23. 1 Tim. 3. 2 Tim. 3. Tit. 1. 1 Pet. 5. 2, 3)

The End of the firſt Part *of the firſt* Volume.